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OLD ENGLISH BURIAL CUSTOMS.

THE HEARSE.

EVERY living language is constantly undergoing a process of change in the meaning of its words. Hence words are things and have a history of their own. The curious history and strange changes of meaning of the word "hearse" or "herse" (for both forms are recognized) is a striking instance. Like most words of the English tongue, the term "hearse" belongs to an Aryan root. And it is the same word as the Latin *hirpex*, meaning a harrow or rake. Indeed, hearse was sometimes applied to the farmer's harrow; for Lord Berners, in his translation of Froissart's *Chronicles* (published in 1523) says of a certain battle that "the archers stood in manner of a herse, and the men of armes at the bottom of the bataile."

The first ecclesiastical use of the word is, it has been thought, probably due to France; but, if so, it was soon imported into England. It signified a triangular frame of wood suspended by a cord (or chain) from the roof of the church. In form it was like a harrow, but at the points where the bars crossed each other there were sockets for candles. These hearses soon gave way (except, perhaps, in poor and remote churches) to candelabra of metal, but the hearse only changed its place. It was taken down, mounted on a stand, and used in the service of Tenebrae. It then had usually twenty-four lights, but this number was by no means universal. Sometimes the hearse was designed to bear only fifteen candles,—fourteen of yellow wax, and one in the centre of white wax. The fourteen yellow candles symbolized the eleven

faithful Apostles and the three Marys, while the white candle in the middle represented Jesus, the Christ. In the Tenebrae services of mediæval England fourteen psalms were said, and as each psalm was ended one of the fourteen candles was extinguished; but when the white candle in the centre alone remained burning, it was removed behind (or near) the altar and concealed, so as to leave the church in darkness.

When the people had come to associate the word hearse with a frame for holding candles, it was but a short step to the next development in the meaning of the word. Prayers for the faithful departed was still the universal practice of the Church in England, and when the corpse was brought into the church, the hearse was placed near to (or at least in sight of) the altar. Over the corpse, which (except in the case of persons of position) was usually without a coffin, a light framework of wood—the hearse—was placed, on which the pall was spread; and at the corners (sometimes on the ridge also) were sockets for the reception of candles. To these frames the word hearse was soon applied.

The frames were a regular part of the church's furniture, and a reference to them repeatedly occurs in the ecclesiastical inventories of the pre-Reformation England. So late as Queen Elizabeth's reign there is mention of them in several Lincolnshire churches. Unfortunately, not a single example of these hearses has come down to our time. The fragile material with which they were constructed would render them peculiarly liable to destruction, and they became mere lumber when prayers for the dead ceased to be perpetuated in the English Church. Fortunately, however, these wooden "hearses" were occasionally copied in metal, and made permanent parts of the tombs of persons whose last resting-place was within the church. A few examples have survived the storms of some 400 years. A very graceful hearse of this kind still canopies the tomb of one of the Marmions in the church at Tanfield, near Ripon. A portion of another, of singularly beautiful design, is now in the South Kensington Museum. It formerly belonged to the church at Snarford, in Lincolnshire. A smaller one is that on the effigy of Richard, Earl of Warwick (obit. 1439), and is made of "latten,"—the mixed metal, resembling brass, which our forefathers called by that name. The

contract for making it still exists, and it is noteworthy that it is therein spoken of as a hearse; showing that before the middle of the fifteenth century "hearse" had become the recognized term.

The hearse as a temporary canopy of timber, placed over the corpse while the funeral rites were being performed—and illuminated by a profusion of tapers and draped with hangings and banners bearing religious or heraldic devices—was general throughout Western Europe, but in England only does it seem to have been called a "hearse." The French term is *chapelle ardente;* the Italian is *catafalco;* and *castrum doloris* the term used by the Catholic Church. When the corpse had to be borne a considerable distance, it was usual (where the deceased belonged to a wealthy family) to erect one of these hearses in every church where the body had rested for the night. Chaucer was well acquainted with these hearses, for in his "Dream" he gives a description of the prayers which were offered up around them:—

"And after that about the *hersess,*
Many orisons and verses,
Without note full softly
Said, were, and that full heartily,
That all the night, till it was day,
The people in the church can pray,
Unto the Holy Trinity,
On those soules to have pity."

And although public prayers for the dead were discontinued when the Reformation took place in England, the use of these gorgeous hearses was long retained. Indeed, they seem to have been employed as a mark of social dignity, and as a means of heraldic display. William Habingdon's "Castara" contains these lines:—

"Lily, rose, and violet,
Shall the perfumed hearse beset."

And Dryden makes one of his characters say, in his "Marriage-a-la-mode":—

"And maidens when I die
Upon my *hearse* white true-love-knots should lie;
And thus my tomb should be inscribed above,
Here the forsaken virgin rests from love."

It is evident therefore that flowers were at times used as a means of decorating the hearse; and that even the love-knot flower had a place there. May not this be the origin of our present-day custom of laying wreaths and flowers upon the coffin, and of lining the grave with moss? These stationary hearses were in vogue at the funerals of the upper classes so late as 1681. For in a sermon preached that year at the burial of Sir Alan Broderick, the preacher told his hearers that the deceased knight had stated in his will that his hearse should by no means be decorated with the usual ornaments of his family, and that no escutcheons should be emblazoned either there or elsewhere.

The next step in the evolution of the meaning and use of the hearse was the funeral car (or chariot),—the hearse of the present day. Except that the movable hearse was upon wheels, and that the necessities of locomotion required it to be smaller, it originally differed but very little from the stationary hearse. There is an implied reference to these wheeled hearses in Milton's "Epitaph on the Marchioness of Winchester":—

> "Gentle lady, may thy grave
> Peace and quiet ever have;
> After this thy travel sore,
> Sweet rest seize thee evermore.
> Here be tears of perfect moan
> Wept for thee in Helicon.
> And some flowers and some bays
> For thy *herse* to strew the ways."

By 1690, these movable hearses had become such a necessity of civilization that in the *London Gazette* of that year an advertisement appeared offering them for hire.

There is a curious and perverted meaning attached to the word hearse to which we must refer,—the practice, so prevalent in the seventeenth century, of using the word hearse in the sense of a dead body. Thomas Heywood, in his *Brytaines Troy* (1609), says:

> "Now grew the battell hot, bold Archas pierces
> Thrugh the mid-hoast and strewes the way with Hearses."

Burial-Crosses.

Burial-crosses have figured largely in connection with old English burial customs. We say burial-crosses, for there were several other kinds of crosses,—the village "churchyard-cross," the "market-cross," and the "pilgrim's cross." Of all these, the most ancient, interesting, and sacred, are the old village churchyard-crosses, which are memorials of the first Christian missionaries who visited Britain, and of the first English (Saxon) converts to Christianity. The pagan Saxons worshipped stone pillars, and in order to wean them from their ignorant superstitions the first Christian missionaries (such as St. Wilfrid) erected these stone crosses, and carved upon them the figures of the Saviour and His Apostles, thus displaying before the eyes of their hearers the story of the Cross carved in stone. Hence the old English village churchyard-crosses were erected to mark the spot where the people assembled to hear the new preacher and his doctrine. Thus they were rallying points for Christian congregations before the churches were built, and were consecrated to this purpose. Indeed, in the Life of St. Willibald we read that it was the custom of the Saxons to erect not a church, on the estates of their nobles and great men, but the sign of the holy cross, dedicated to God, beautifully and honorably adorned, and raised on high for the common use of daily prayer, believing in the promise: "If I be lifted up, I will draw all men unto Me." England is remarkable for these specimens of early English art and Christian zeal. On the Continent there are very few of these elaborately carved stone crosses; but it is noteworthy that wherever the English or Irish missionaries went they erected these memorials of their faith.

Burial-crosses, however, had quite a different origin and purpose. It was twofold: (1) Sometimes they were erected to mark the place where a corpse rested on its way to burial. In the case of a celebrated or wealthy person who had died some distance from home, it was very general to erect such a cross at every spot where the bier had rested on its way to interment, to remind people to pray for the soul of the deceased. Such were the very beautiful "Eleanor" *crosses*, erected at Charing (now Charing Cross), London, Waltham, Northampton, etc. (2) The burial of suicides at cross-roads was the other origin and purpose

of burial-crosses. Until 100 years ago it was the custom in England to bury suicides (of the humbler classes) at night, and to inter them at the junction of cross-roads, with a stake driven through the body. Notorious characters also were frequently buried where cross-roads met. This was done, probably, not with a feeling of indignity, but in a spirit of charity; that, being excluded from the holy rites of Christian burial, they, by being buried at cross-roads, might be laid to rest in spots which were next in sanctity to ground actually consecrated.

In Hone's *Every-Day Book* reference is made to a fatal duel, in 1803, between two military officers who quarrelled and fought on Primrose Hill (London) because their dogs had quarrelled in Hyde Park. Moralizing on the fatal event, the writer concludes his reflections thus: "The humble suicide is buried with ignominy in a cross-road, and the finger-post marks his grave for public scorn. The *proud* duellist reposes in a Christian grave beneath marble, proud and daring as himself." The grave scene in Shakespeare's *Hamlet* has a reference to the distinction made between a suicide in humble circumstances and one of wealth or position. The clowns who are preparing Ophelia's grave say:

SECOND CLOWN: But is this law?

FIRST CLOWN: Ah, marry, is't; crowner's quest law.

SECOND CLOWN: Will you ha' the truth on't. If this had not been a *gentlewoman*, she should have been buried out o' Christian burial.

FIRST CLOWN: Why, there thou say'st; and the more pity that *great-folk* should have countenance in this world to *drown* or *hang* themselves more than their even Christian (*i. e.*, than their equal fellow-Christians).

The Parish Register of West Hallam, in Derbyshire, supplies an instance of burial at cross-roads. The entry runs thus: "*1698*, Katharine, the wife of Tho. Smith, als Cutler, was found, '*felo de se*' by ye Coroner's inquest, and interred in ye *cross ways*, near ye wind-mill, on ye same day." At Newton Moor, in Lancashire, there is a gravestone to an inn-keeper named James Hill, of Droylsden, who committed suicide in 1774, through jealousy. The epitaph reads:

"Unhappy Hill, with anxious Cares oppress'd,
Rashly presumed to find Death his Rest.
With this vague Hope in Lonesome Wood did he
Strangle himself, as Jury did agree;
For which Christian burial he's denied,
And is *consign'd to lie at this wayside.*"

In 1811, much excitement was created in London by the perpetration of certain murders committed by an Irishman named John Williams. He was arrested, and during his incarceration in Coldbathfields committed suicide. He was buried in Cannon Street, and a stake driven through his body. There is also record of an interment at "Cross-roads" in London, so late even as 1823. One Griffiths who had committed suicide, was buried at the cross-roads formed by the junction of Eaton Street, Grosvenor Place, and King's Road. The burial was performed at dead of night and witnessed by a crowd of people. But in this case a stake was not driven through the corpse. The same year the barbarity of such burials was forced upon Parliament, and on July 8, 1823, the Royal Assent was given to an Act "to alter and amend the Law relating to the interment of the remains of any person found *felo de se.*" This was followed, in 1882, by a bill introduced into the House of Commons by the two members for Tiverton, "to amend the Law relating to the interment of any person found *felo de se.*" The result of this measure was to repeal the enactments requiring hurried burial without religious rites, and to sanction the interment "in any of the ways prescribed or authorized by the Burial Laws Amendment Act of 1880."

Proving Guilt by a Corpse.

Among the proofs of guilt once allowed in England, during the superstitious ages, was that of bleeding a corpse. If a person was murdered, it was believed that at the touch (or approach) of the murderer the blood gushed out of the body in various parts. By the side of the bier, if the slightest change was observable in the eyes, mouth, hands, or feet of the corpse, it was conjectured that the murderer was present; and many an innocent spectator must thus have been subjected to an unmerited death. Formerly the belief was long prevalent in England that it was legal to

detain or even seize a corpse for debt. An instance is recorded in the parish register of Sparsholt, Berkshire, in 1689. The entry is: "The corpse of John Matthews, of Fawler, was stopt on the churchway for debt, August 27, 1689. And having laine there fower days, was by Justices' warrant buryied in the place to prevent annoyances—but about sixe weekes after, by order of the Sessions, taken up and buried in the churchyard by the wife of the deceased." A later instance was that of Thomas Clay, at North Wingfield, Derbyshire, in 1724. Clay was a man of intemperate habits, and at the time of his death was indebted to Adlington, the village inn-keeper, to the sum of £20. The publican determined to seize the body, but the parents of the deceased carefully kept the door well bolted until the day of the funeral. As soon as the door was opened, Adlington rushed into the house and seized the corpse, and placed it on a form in the street. Clay's friends refused to pay the publican's account, and after the body had been exposed for several days the inn-keeper buried it in a bacon box. The gravestone erected in memory of the deceased bears this epitaph:

"What though no mournful kindred stand
Around the solemn bier,
No parents wring the trembling hand,
Or drop the silent tear;
No costly oak adorned with art
My weary limbs enclose,
No friends impart a winding sheet
To deck my last repose?"

Mr. I. W. Dickinson, in his *Yorkshire Life and Character*, says that even as late as the early part of the nineteenth century it was generally believed that a corpse could be detained for debt, and that in several instances, in the West Riding of Yorkshire, the practice was successfully carried out, the friends of the deceased subscribing on the spot in order to pay their last respects to the dead. That there was no foundation for this belief was, according to *Notes and Queries* of March 28, 1896, proved by the fact legally established in 1841, that the body of a debtor, dying in custody, cannot be detained in prison after death. Scott, the gaoler of

Halifax, acting for Mr. Lane Fox, the Lord of the Manor, detained the body of one of the debtors who died in prison. On the refusal of the deceased's executors to pay the debt, the debtor was buried in the gaol, in unconsecrated ground. Action was taken against the gaoler, and at the trial at York Assizes he was convicted of breaking the law.

Right-of-way by Corpse.

Another general belief was that of "right-of-way" by means of a corpse. For long—indeed until recent years—it was the general opinion that if a corpse was borne over fields, or any other private ground, on its way to burial, the route taken by the corpse thereby became a "right-of-way." Hence it became customary when for convenience, or in some cases out of necessity, a corpse was taken across fields (or over any private ground) for the undertaker to stick a number of pins in each gate as the funeral procession went through. The pins were accepted by the owner of the land as a payment for the privilege of the corpse being carried over private ground, and acted as an acknowledgment that the "right-of-way" was granted only for that particular occasion. Closely allied to the above belief was the superstition that a doctor summoned to a sick person could legally take the nearest way, even through cornfields, pasturage, and private grounds, without rendering himself liable for damages.

Practice of Wrapping Dead in Linen.

The custom, which still prevails, of using swansdown for lining coffins, and of sewing up a corpse in flannel, originated (doubtless) in the Acts passed in Charles II's reign, which required "Burials in Woollen." The purpose was to prevent money going out of the kingdom by the buying and importation of linen from beyond the seas, and to encourage the woollen and paper manufactories at home. The Act directed that no person should "be buried in any shirt, or sheet, other than should be made of wooll onely." It even prohibited the use of linen for quilling round the inside of the coffin and for the ligature round the feet of the corpse: both were to be of woollens, but a custom which was older than Christianity was not to be lightly set aside. The prac-

tice of wrapping the dead in linen is of great antiquity: it is not surprising to learn, therefore, that the Act was often ignored. The amending statute, passed shortly after, required that at every funeral an affidavit was to be handed to the officiating priest, declaring that the full requirements of the law had been duly observed. A penalty of £5 was inflicted for a violation of this Act; half the fine went to the informer, and the other half to the poor of the parish. The fines were seldom enforced, for reliable information was not easily obtained, and could only (as a rule) be given by the parties most interested in concealing the transgression. But as people who were in a position to pay the fine frequently preferred to bury their dead in linen, a servant of the household, or someone else whom the family desired to benefit by the fine, usually laid the information. Records of these fines exist, —*e. g.*, at Gayton, in Northamptonshire: "1708. Mrs. Dorothy Bellingham was buryed April 5, in *Linnen*, and the forfeiture of the Act payd 50 shillings to ye informer and 50 shillings to ye poor of the parishe."

Pope, the poet, wrote the following lines on the burial of Mrs. Oldfield, the actress, with reference to this custom:—

> "Odious! in woollen! 'twould a saint provoke,"
> (Were the last words that poor Narcissa spoke);
> "No, let a charming chintz and Brussels lace
> Wrap my cold limbs, and shade my lifeless face."

While the act was in operation, the law was sometimes evaded by covering the corpse with hay, or flowers, notification of which is met with sometimes in the parish register. But the act provided that persons dying of the plague might be buried without incurring any penalty, even if linen were used. The act forbidding burial in anything but woolen was repealed in 1814 (George III's reign), but long before that period it had become practically a dead letter.

Sometimes after the name in the parish register are added the words: "Not worth £600." This refers to the Act of William III, in 1694, which required that all persons baptized, married, or buried, having an estate of that value, should pay a tax of £1. The money was needed for carrying on the war with France, and the act remained in force for five years.

An old English practice was to put an hour-glass in the coffin, as a symbol that as regards the deceased the sands of time had run out. Some antiquaries think that small hour-glasses were, like rosemary, anciently given at funerals, and by the deceased's friends either placed within the coffin or thrown into the grave.

Not only has salt been used to preserve a body—as in the case of Henry I, who (having died in Normandy) was cut and gashed, sprinkled with salt, wrapped in a bull's hide, and borne to Reading Abbey, to be buried—but likewise salt was placed on the corpse, as an emblem of eternity. Generally a little salt was placed on a pewter plate, and the plate laid upon the corpse. In Scotland the practice was to place both "salt" and "earth," separate, and unmixed, upon the corpse,—the salt being emblematic of the immortality of the spirit, and the earth symbolizing the corruptibility of the body.

Aubrey, in his *Remains of Gentilisme and Judaisme*, refers to a curious custom, now obsolete, namely, the very repulsive practice of "sin-eating" at funerals. When the corpse was brought out of the house and placed upon the bier, a loaf of bread was brought out, and delivered to the "sin-eater" over the corpse; and a *mazer-bowl* of maple, full of beer, which he was to drink up; also sixpence in money; in consideration whereof the "sin-eater" took upon himself all the sins of the defunct, and freed him (or her) from walking after his (or her) death.

The ancient custom in Russia is to give the deceased two documents, which are placed in the coffin: (1) the confession of his (or her) sins; (2) the absolution of his (or her) sins, signed by the priest.

Another ancient English custom which had a legal origin—as its purpose was to exculpate the heir (and all others entitled to the deceased's possessions) from the suspicion of having used violence—was the "arvel-dinner," held on the day of interment, when the corpse was exposed to view; and to which the relations and friends were invited, so that having inspected the body they could vouch that the death was from natural causes, and not the result of "foul means" on the part of any of the heirs or heiresses.

A pretty custom which long prevailed, and continued down to even modern times, was that of placing garlands on the coffin of

young unmarried women of unblemished character. The funeral garlands for chaste virgins were made sometimes of metal, but more often of natural flowers or evergreens, and generally had a white glove in the centre, on which was incribed the name (or initials) and age of the deceased. This garland was sometimes laid upon—sometimes carried before—the coffin during its progress to the grave; afterward it was (frequently) hung up in the church. In the primitive Church the usual practice was to place a *corona* of flowers on the head of deceased virgins.

It was customary too, especially in Scotland, for the nearest relatives of the deceased themselves to lower the body into the grave, and to wait by its side to see the grave properly filled up. This was both a nice and necessary precaution in times when body-snatching and grave-rifling—the *former*, to sell the bodies to doctors; the *latter*, to steal any rings and jewels still worn by the corpse—were so universally practised.

Let me conclude with a very beautiful epitaph to a virgin, named Sarai Grime, who died in 1639, at Ashby Canons, in Northamptonshire:—

"A Virgin's death, we say, her marriage is,
Spectators view a pregnant proofe in this;
Her suitor is Christ, to Him her troth she plights,
Being both agreed, then to the Nuptial Rites.
Virtue is her 'tire, Prudence her wedding-ring,
Angels (the Bridemen) lead her to the King,
Her royal Bridegroom in the Heavenly quire,
Her joyneture's Bliss, what more could she desire?
No wonder Hence so soon she sped away,
Her Husband called, she must not make delay:
Not dead, but married she, her progeny
The stem of Grace, that lives Eternally."

JOHN R. FRYAR.

Ramsgate, England.

II.—THE SACRIFICE OF THE CROSS.[1]

THAT the death of our Lord on the Cross was, in the true and proper sense of the word, a sacrifice—nay, the greatest and most perfect sacrifice that ever has been or can be offered to God—is attested both by Sacred Scripture and by Apostolic tradition to be a dogma of Divine revelation, and has been as such explicitly professed and taught by the Church from Apostolic times.

Holy Scripture witnesses to this truth in both the Old and the New Testaments.

From the Old Testament.—(*a*) The sacrifices of the Mosaic Law, considered precisely under the aspect of sacrifice, were types foreshadowing the oblation of Jesus Christ upon the Cross. Therefore, since they were sacrifices in the proper and literal sense of the term, the death of the Cross was also a true and literal, though supereminent, sacrifice.[2] But it will be more convenient to defer the development of this argument until we are examining the Epistle to the Hebrews.

(*b*) The death of Christ is explicitly referred to in prophecy as a sacrifice. Isaias 53 : 7–10: "He was offered because it was His own will. . . . He shall be led as a sheep to the slaughter. . . . If He shall lay down His life for sin, He shall see a long-lived seed." Here, first, the prophet is evidently

[1] See October number of REVIEW, pp. 378–394.

[2] In the second article, September REVIEW, p. 221, it is implied that the supereminence of the Sacrifice of the Cross is incompatible with its literalness. "The Passion and Death are the supreme, although not literal, sacrifice, viz., . . . supereminently. This use corresponds to that of other words which we know only as they are exemplified in creatures, but which we apply to God to indicate infinitely surpassing realities, such as Spirit, Personality, Intelligence, Love." I accept the simile, but draw a directly opposite conclusion. For these attributes are predicated of God, analogically indeed, but in their strict and proper sense; in fact, precisely because of their supereminence in God, they more truly and literally belong to Him in their literal signification than to creatures. The analogy arises from the necessarily imperfect way in which these perfections are possessed by creatures. "Quantum igitur ad id quod significant hujusmodi nomina, *proprie* competunt Deo, et *magis proprie* quam ipsis creaturis, et *per prius* dicuntur de Eo" (St. Thomas, *Summa*, P. I., q. 13, a. 3). The death of the Cross therefore is more perfectly and more strictly a sacrifice than any of the sacrifices by which it was or is represented. The passage quoted from the article confuses analogy with metaphor.

alluding to the death of the Cross—"He shall be led as a sheep to the slaughter," "if He shall lay down His life"; secondly, he understands it to be a true sacrifice. For "pro peccato" ("for sin")—*περὶ ἁμαρτίας*—in the Hebrew original אָשָׁם, is the technical term for the *sacrifice* for transgression or trespass.[3] The sense therefore is: "If He shall lay down His life *a sacrifice for sin*"; and thus also the phrase "Oblatus est," which in the Hebrew is not necessarily sacrificial, is determined to that signification. Do we not see the fulfilment of this passage of Isaias in John 10: 17–18: "I lay down My life ["if He shall lay down His life a sacrifice for sin"], that I may take it again. No man taketh it away from Me, but I lay it down of Myself, and I have power to lay it down, and I have power to take it up again" ("He was offered because it was His own will").

From the New Testament.—Eph. 5: 2: "Christ hath delivered Himself for us an oblation and a sacrifice to God for an odor of sweetness": *προσφορὰν καὶ θυσίαν*,—*θυσία* being both the classical and Scriptural Greek word for a sacrifice of blood. See Fathers and theologians quoted below.

I Cor. 5: 7: "Christ our Pasch is sacrificed," *ἐτύθη*, *i. e.*, by a bloody sacrifice already past.

II Cor. 5: 15–21: "Christ died for all. . . . Him that knew no sin for us He hath made sin,—*i. e.*, the sin-offering, the sacrifice for sin, the אָשָׁם of Isaias 53: 10.

Rom. 3: 25: "Whom God hath proposed to be a propitiation (*ἱλαστήριον*) through faith in His Blood." I John 2: 2: "He is the propitiation (*ἱλασμός*) for our sins"; and *ibid.*, 4: 10: "God hath sent His Son to be a propitiation (*ἱλασμόν*) for our sins." These words *ἱλαστήριον*, *ἱλασμός*, denote the sacrifice of propitiation for sin, as is clear from Levit. 16: 27; Num. 5: 8.[4] All commentators admit that these texts are to be understood of the death of the Cross.

Similarly the words of our Lord in allusion to His death: "For them do I sanctify Myself" (John 17: 19), are interpreted by all sacred writers (*e. g.*, St. Cyril. Alex., l. 11, in John, c. 25; St. John Chrysos., *Hom. 81 in John;* St. Thomas, Rupert, etc.) to mean "I offer Myself in sacrifice for them."

[3] *Cf.* Levit. 7: 1, etc.

[4] See St. Aug., *Enarrat. in Ps. 64*, to be quoted later.

But the great and irrefragable argument from Scripture is found in the Epistle to the Hebrews. St. Paul's object in this Epistle is to demonstrate the preëminence of Christ's Priesthood above that of the Mosaic Law. Having first laid down therefore that Christ is a high-priest by virtue of the hypostatic union, a high-priest according to the order of Melchisedec (chap. 5), he shows that the priesthood according to the order of Melchisedec excels the Levitical priesthood, since it is eternal and efficacious, and therefore is to set aside and replace the temporary and inefficacious Levitical priesthood (chap. 7). And since priesthood and sacrifice are correlative (8 : 3), he proves the excellence of Christ's priesthood by a comparison of His sacrifice with those of the Mosaic Law (chap. 9). These sacrifices were essentially figurative, typical of that of Christ, and this in three ways: first, the ceremonial and external sanctification which was the effect of the Levitical sacrifices, typified the true spiritual sanctification of grace obtained by the sacrifice of Christ. "For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the Blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works to serve the living God?" (9 : 13, 14.) Secondly, the Old Testament, by which an earthly inheritance was conferred upon the Israelites, was initiated and dedicated by the blood of animal sacrifices:— "Wherefore neither was the first (Testament) indeed dedicated without blood;" which prefigured the dedication of the New Testament, which contains the promise of eternal inheritance, by the blood of Christ. "Therefore He is the Mediator of the New Testament, that by means of His death, . . . they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in" (9 : 15–18). Thirdly, as the tabernacle and all else pertaining to the Levitical ministry were consecrated and cleansed with the blood of sacrifices, so it was necessary that the heavenly things, that is, the spotless Church of Christ with all its divine gifts and means of grace, should be consecrated by the blood of a greater and nobler sacrifice (9 : 21–28, *cf.* with Eph. 5 : 25, 26).

This sacrifice of blood is the sacrifice by which Jesus Christ offered Himself on the altar of the Cross. For "Christ being come a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but *by His own Blood*, entered once into the Holies, having obtained eternal redemption. . . . He is the Mediator of the New Testament, that *by means of His death* . . . they that are called may receive the promise of eternal inheritance. . . . Nor yet that He should *offer* Himself often, as the High-priest entereth into the Holies every year, with the blood of others; for then He ought to have *suffered* often from the beginning of the world; but now once at the end of ages He hath appeared for the destruction of sin by the sacrifice of Himself." Here the antithesis is between suffering *often*, and the *one* all-atoning sacrifice; and the Apostle evidently understands "suffering" and "oblation" to be synonymous in our Lord's case ("if it had been necessary that He should *offer* Himself often, then He ought to have *suffered* often"), and thus clearly implies that His one Great Sacrifice was by suffering, *i.e.*, by His death on the Cross.[5] "So also Christ was

[5] "Passion," used in reference to our Lord, has two meanings: it is used first in a wide sense, of the whole series of sufferings antecedent to death and including it; and secondly, in a restricted sense, of the death also. Thus we use "suffer" of the death of martyrs—"He suffered at Tyburn," however great may have been the tortures previouly endured. In this restricted sense, "Passion" is used of our Lord's death in the Nicene Creed, "Crucifixus etiam pro nobis sub Pontio Pilato, *passus*, et sepultus est;" and wherever Passion is identified with oblation and sacrifice, as in the passage before us. Hence St. Thomas, especially in 3, qq. 46–49, repeatedly uses "passion" and "death" as synonymous, especially where he speaks of the Passion as a true sacrifice: *e.g.*, q. 47, a. 2, in corp. et ad 1, q. 48, a. 3, ad 3, "Passio Christi ex parte *occidentium* ipsum, etc.;" also 3, q. 22, a. 2, ad 2; q. 83, a. 1, etc. In the wide sense of the word the Passion of our Lord really began with the Agony in the Garden, not with the Last Supper. The Banquet-theory indeed is obliged to include the Last Supper among the events of the Passion, in order that the Passion may not be totally deprived by it of the character of sacrifice, which would be too crude and obvious a heresy:—"Of all the series of events in the Passion, the only one that presents the essential characteristics of sacrifice is the Last Supper." But the Last Supper cannot be said to form part of the Passion, except in a representative sense. Our Lord Himself said, "With desire I have desired to eat this Pasch with you *before I suffer*, *antequam patiar*" (Luke 22: 15); and we say in the Mass, "Qui *pridie quam pateretur*, accepit panem, etc." If therefore the Passion of Christ was a true sacrifice, *that sacrifice was not the Last Supper*.

offered once to exhaust the sins of many" (Heb. 9: 11, 12, 15, 25, 26, 28).

"We are sanctified by the oblation of the body of Jesus Christ once (*i. e.*, once for all). This Man, offering (in the Greek, 'having offered') one sacrifice for sins, forever sitteth on the right-hand of God. . . . By one oblation He hath perfected forever them that are sanctified" (10: 10, 12, 15). In these texts the Sacrifice of Christ is represented as already completed and past, never to be repeated in the same bloody manner, and certainly not prolonged; but enduring forever in its efficacy. And lastly, "The bodies of those beasts, whose blood is brought into the Holies by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own Blood, *suffered without the gate*" (13: 11, 12). In this final passage, Jesus, dying upon the Cross on the hill of Calvary, is compared with the sacrifice of expiation of the Mosaic Law (Levit. 16: 27), and is declared to be the prototype shadowed forth in figure by that sacrifice. Jesus therefore, dying without the gate, poured forth His blood as a *sacrifice* of atonement for the sins of the world.

Tradition.—That this doctrine is an integral part of Apostolic tradition is clear from the unanimous consent of the Fathers from Apostolic times. The Epistle of Barnabas, c. 7: "Ipse (Dei Filius) pro peccatis nostris vas spiritus (*i. e.*, His human nature hypostatically united to the Divinity) oblaturus erat hostiam, ut et typus factus in Isaac qui oblatus est super altare compleretur:" therefore a sacrifice of blood.—St. Ignatius of Antioch, *Ep. to the Ephesians*, n. 1: "Ut discipulus ejus efficiar qui seipsum pro nobis obtulit Deo oblationem et hostiam,"—a distinct allusion to Eph. 5: 2, and the expression of his desire to die the martyr's violent death in imitation of his Master's Sacrifice on the Cross.—St. Clement of Rome, *I Epistle to the Corinthians*, nn. 21, 49, Christus "Pontifex oblationum nostrarum . . . tradidit carnem pro carne nostra, animam pro anima nostra."—St. Justin Martyr, *Dialogue with Trypho*, n. 40, teaches that the two goats, one of which was driven out of the city, and the other offered in sacrifice, were a type of Christ, "qui sacrificium erat pro omnibus poenitere volentibus."—Tertullian, *adv. Judaes*, n. 13: "Christus oportebat pro

omnibus gentibus fieri *sacrificium, qui tamquam ovis ad victimam ductus est.*" So also Eusebius, St. Epiphanius, and others; but space forbids my quoting their passages. Let our last Patristic witness be St. Leo the Great (Ep. 124, c. 4): "Dicant quo sacrificio reconciliati, dicant quo sanguine sint redempti. Quis est qui tradidit semetipsum pro nobis oblationem et hostiam Deo in odorem suavitatis, aut quod unquam *sacrificium* sacratius fuit quam *quod verus pontifex altari crucis per immolationem suae carnis imposuit?*" Nothing can be more explicit than this.

The Teaching of the Church.—Hence we have the unanimous consent of theologians, teaching the truth of the Sacrifice of the Cross as a dogma of faith explicitly revealed in Scripture, and thus manifesting what is the infallible teaching of the Church on this point in the exercise of her ordinary *magisterium.*

St. Thomas, especially in the Third Part of the *Summa* (*c. g.*, q. 48, a. 3.), where he proves the dogma from Eph. 5 : 2. Petavius, *De Incarnatione*, l. 12, cc. 11, 12: "Duplex in Scripturis sacerdotii Christi et oblationis modus invenitur, et ab interprete illarum, Ecclesia Catholica, ex Apostolica traditione et auctoritate Sanctorum Patrum adstruitur. Unus est . . . quo Christus semetipsum tamquam victimam in cruce, velut altari, Deo Patri obtulit. Nam dilexit nos, ut ait Apostolus (Eph. 5 : 2), et tradidit semetipsum pro nobis oblationem et hostiam in odorem suavitatis. De quo in Ep. ad Hebraeos copiose disseritur."—Bellarmine, l. 5, de Missa, c. 3: "Christus *praecipue* in mortem se obtulit ut esset sacrificium Deo pro expiatione peccatorum totius mundi, ut *sacri scriptores passim docent*, ac praecipue Apostolus, Eph. 5 and Heb. 7–10."—Vasquez, in 3, q. 22, (*Disp.* 84, c. 2): "Porro eo modo quo diximus, differre oblationem cruentam Christi et incruentam, ut cruenta sit universale meritum nostrae redemptionis, incruenta vero solum sit particularis per quam fructus et meritum cruenti sacrificii nobis applicatur, docuerunt quam plures recentiores theologi contra haereticos hujus aetatis."—Suarez (in 3, q. 22, a. 6, *Disp.* 46, § 1, n. 1): "In ara crucis seipsum obtulit in sacrificium pro humano genere, ut tota epistola ad Hebr. Paulus tractat, et idem Concilium Tridentinum (Sess. 22) docet, et D. Thomas hic, et infra, q. 48, a. 3; et optime Augustinus, etc."

De Lugo (*De Incarnatione*, disp. 29, § 1, n. 1): "Christus

duplex obtulit sacrificium, alterum cruentum in cruce, alterum incruentum in Eucharisticum in caena."—Billuart (*De Incarnatione*, disp. 19, a. 4, prob. 2): "Ergo Christus semetipsum obtulit in cruce ut victimam et hostiam piacularem pro peccatis nostris," which he proves from Eph. 5 : 2 and Apoc. 5 : 12.—Franzelin (*De Verbo Incarnato*, th. 48): "Juxta Scripturarum oracula, constans ac perpetua est fides Ecclesiae in eamdem veritatem inde a temporibus Apostolicis."[6]—Stentrup (*De Incarnatione: Soteriologia*, th. 77). "Tam luculenta est sacrarum litterarum de morte Christi in ara crucis, quae fuerit verum propriumque sacrificium doctrina, ut incredibile sit fuisse et esse qui hanc veritatem in dubitationem adducant."—Pesch (*De Verbo Incarnato*, prop. 43): "Est igitur catholica doctrina ipsam Christi mortem habere rationem sacrificii." See also Billot, *De Verbo Incarnato*, th. 34 and 52 (4th ed.); De Augustinis, *De Eucharistia*, p. 3, art. 2; Satolli, *De Incarnatione*, p. 314; Janssens in 3, q. 48, a. 3.—Tanquerey (*De Verbo Incarnato*, c. 3, a. 3): "Christus obtulit in ara crucis verum et proprie dictum sacrificium. Est de fide contra Socinianos."—Finally, since Wilhelm and Scannell's *Manual of Catholic Theology* is so much relied upon by the banquet-theory, their view will be of peculiar value:—"In Christ's sacrifice the immutation of the victim is brought about by an internal act of His will: 'I lay down My life that I may take it again' (John 10: 17). . . . It is of the bloody Sacrifice on the Cross that the Apostle speaks in this connection. . . . The Sacrifice of the Cross is also the central function of Christ's priesthood."—(Vol. II, pp. 203–4.)

But the Church teaches this doctrine, not only by her ordinary *magisterium*, as manifested by the unanimous consent of theologians, but also solemnly in General Councils. The Council of Ephesus made its own the anathematizations of St. Cyril, the tenth of which says: "Pontificem et Apostolum confessionis nostrae factum esse Christum, divina Scriptura commemorat. Obtulit enim semetipsum pro nobis in odorem suavitatis Deo et Patri:" referring to Eph. 5 : 2, where St. Paul speaks of the Sacrifice of the Cross.[7] The Council of Trent (Sess. 22) teaches: "Is igitur

[6] His thesis is: Christus . . . actum principem mediationis consummavit seipsum in cruce offerendo in verum ac proprium sacrificium."

[7] *Cf.* St. Cyril Alex. *in Anathem.* 10, Migne, *P. G.*, Vol. 76, col. 310.

Deus et Dominus noster, etsi semel seipsum in ara crucis, morte intercedente, Deo Patri, oblaturus erat, ut aeternam illic redemptionem operaretur . . . ut . . . relinqueret sacrificium, quo cruentum illud semel in cruce peragendum repraesentatetur, etc." (cap. 1.) Similarly in c. 2, and in can. 2 :—"Si quis dixerit Missae sacrificium tantum esse . . . nudam commemorationem sacrificii in cruce peracti, etc.;" and can. 4: "Si quis dixerit blasphemiam irrogari sanctissimo Christi sacrificio in cruce peracto per Missae sacrificium, aut illi per hoc derogari; anathema sit."

This fourth Canon of the Council of Trent furnishes us with a valid theological argument. "Si quis dixerit illi (sacrificio Crucis) per hoc (sacrificium Missae) derogari, A. S.;" or, as the Council explains in c. 2 :—"Oblationis cruentae fructus per hanc incruentam uberrime percipiuntur." It is abundantly clear from Holy Scripture that Jesus Christ effected the redemption of the human race by means of the sacrifice of Himself (e. g., Eph. 5 : 2, Heb. 9–10), that in the act of the Redemption our Saviour was acting literally as priest (Heb. 9 : 11, 12). Now, we are told that "of all the series of events in the Passion the only one that presents the essential characteristics of sacrifice is the Last Supper, and there alone did Jesus act literally as priest" (art. 2, p. 123); and that the death of the Cross, not as yet being of itself a literal ritual sacrifice, is interwoven into the fabric of a sacrificial feast of the Body and Blood of Christ, and becomes an element in that sacrifice" (*ibid.*). Consequently if this is so, it follows that the Redemption of mankind from sin must be attributed directly and primarly to the sacrifice of the Last Supper, that the all-sufficiency, the universal efficacy of Christ's atonement was derived from the first Mass, not from the death of the Cross. This is directly contrary to the teaching of Trent, which lays it down as of faith, in the words quoted above, that the Sacrifice of the Mass does not detract from the universality of the fruits of the death of Christ, for the Mass is not their source, but only the means of their application to individual souls; and (c. 1) that this application was the purpose of the institution of the Sacrifice of the Mass at the Last Supper :—"Dominus noster . . . in caena novissima . . . ut Ecclesiae relinqueret sacrificium quo . . . illius (cruenti sacrificii) salutaris virtus in remissionem eorum, quae a

nobis quotidie committuntur, peccatorum, applicaretur . . . corpus et sanguinem suum sub specie panis et vini Deo Patri obtulit" (c. 1).

It remains to determine what it was precisely that constituted the death of the Cross a sacrifice in the true sense of the word, and what was Christ's sacerdotal action in offering that sacrifice. Certainly Christ did not slay Himself. Nor was that essential to the sacrifice, since, as we have seen, destruction as such does not constitute the formal act of sacrifice, and therefore the material slaying of the victim is not necessarily the act of the priest. The sacerdotal action is the consummation of the destruction, and its determination as an act of religious worship by the oblation of the life to God. Now Christ held His human life absolutely in His own power. It could not be taken from Him against His will. He could always prevent the natural causes of death from producing their effect in Him. When, therefore, His executioners inflicted upon Him wounds which would naturally cause death, our Lord voluntarily allowed the effect to ensue. But it was not a mere passive permission. By an act of His human will, by an exercise of His active power, He "admitted death" to Himself, He laid down His life, and in doing so, offered it to His Father in expiation of the sins of the world.[8] This is explained by our Lord Himself in John 10: 17, 18: "I lay down My life that I may take it again. No man taketh it away from Me: but I lay it down of Myself, and I have power to lay it down; and I have power to take it up again." This voluntary laying down of His life, and this oblation of His life to the Father was our Saviour's sacerdotal act, and constitutes the essence of the Sacrifice of the Cross.[9]

In his second article the late Bishop offers a series of objections against the sacrificial character of the death of the Cross. These will be dealt with later. The only really serious objection is the following:

"Making the sacrificial act to consist in death, it makes the Crucifixion to be in itself and by itself a complete sacrifice, and Jesus

[8] This active laying down of life was sensibly manifested by the loud cry with which Jesus gave up the ghost.

[9] See St. Thomas, *Compendium of Theology*, c. 230, and *Summa*. 3, q. 22, a. 2, ad 2. This is the teaching of Wilhelm and Scannell, *op. cit.*, II, 203.

Christ, therefore, to be a priest of the Levitical order, offering a victim by blood-shedding; and if this be so, then our Lord exercises a second priesthood, and offers a different sacrifice in the Melchisedec-rite of the Mass, albeit that He, the same Divine Principal, officiates in both. If the substantive sacrifice be the Aaronic one, why should it not be commemorated or represented as an Aaronic sacrifice instead of being translated into a different ritual? . . . The complete Aaronic priesthood of our Lord would have excluded the Melchisedec-priesthood; and in like manner the complete Melchisedec-priesthood, which alone is attributed to our Lord, must exclude the Aaronic priesthood, and so forbid the idea that the blood-shedding on Calvary was properly a sacrificial act."

This argument is based on two untrue suppositions: first, that the sacrifice of Christ, since He is the High-Priest according to the order of Melchisedec, must necessarily be the sacrifice proper to that order; and secondly, that the death of the Cross, since it is not a sacrifice of the Melchisedec-order, must, if it be a sacrifice at all, belong to the order of Aaron. Jesus Christ on the Cross offered a sacrifice which was neither according to the order of Melchisedec, nor according to that of Aaron, but one which was unique and *sui generis*. The distinctive characteristic of the Aaronic order of priesthood was not that its sacrifices were of blood, for bloody sacrifices were offered by priests who were not of the order of Aaron, both before (as Abel, Gen. 4: 4; Abraham, Gen. 22)[10] and after (as Job, 42: 8; Elias, III Kings 18: 30 ff.), the promulgation of the Mosaic Law; moreover, some of the Aaronic sacrifices were unbloody. The essential note of the Levitical priesthood was, as St. Paul explains in the Epistle to the Hebrews, that it was the priesthood of a divine dispensation whose sacrifices were types, shadows, of a great sacrifice to come, and therefore were only temporary and to be abrogated, and of themselves inefficacious for grace and the remission of sins (chaps. 7-10). Since, therefore, according to St. Paul, the Sacrifice of the Cross was the substantive sacrifice, the antitype, it could not

[10] By the way, according to the banquet-theory, the Divine command to Abraham to offer Isaac in sacrifice must have included the obligation of eating his son's dead body. Those who find this idea too repugnant, will derive consolation from the fact that the body was to have been burnt, not eaten; see *loc. cit.*, vs. 6, 7.

belong to the order of shadows, of imperfect types, although it was a Sacrifice of Blood.

But the priesthood of Christ is according to the order of Melchisedec, and this in three ways (Heb. 7): (1) in name, for Christ is the true King of Justice and the Prince of Peace (7: 2); (2) in its origin and its perpetuity. For Holy Scripture, contrary to its custom, makes no mention of the genealogy of Melchisedec or of any predecessor or successor in his priesthood, in typical symbolism of Christ, who is without mother according to His Divine Nature, and without father according to His human nature, and has in very truth no predecessor or successor in His priesthood, but "continueth a priest for ever" (v. 3), (3) by reason of the preëminence of the priesthood of Melchisedec over that of Aaron (vs. 4–10). But it must be carefully noted that St. Paul does not compare the orders of Melchisedec and Aaron in their respective sacrifices, for this would not be relevant to the point under discussion, viz., the excellence of the priesthood of Melchisedec. For the sacrifice of bread and wine has no special superiority over animal sacrifices. It was indeed necessary that Christ, as the High Priest according to the order of Melchisedec, should offer a sacrifice possessing the characteristics of that order, and therefore He instituted the Eucharistic Sacrifice of His Body and Blood under the appearances of bread and wine. But St. Paul does not argue from this Sacrifice, though it certainly excels the Levitical sacrifices, both on account of the discipline of the secret (Heb. 5: 11; St. Jerome, *Ep. ad Evagruim*); and because, when comparing the Sacrifice of Christ with those of the Old Law, the argument upon which he relies is the universal efficacy of the Sacrifice of Christ *once* offered in opposition to the impotence of the *repeated* sacrifices of the Levitical order (chaps. 9, 10). To this argument, the Sacrifice of the Mass, which is continually being repeated in the Church, would contribute nothing. The Apostle therefore argues only from the Sacrifice of the Cross, which was not according to the order of Melchisedec.

For the Priesthood of Christ, if considered from the point of view of its sacrifice, was not restricted to the order of Melchisedec. Consecrated High Priest by virtue of the hypostatic union of the Divinity with the humanity, He possessed a supereminent and

unique priesthood, in which He could have no associate, which could be communicated in its fulness to no man. Christ's priesthood was the source of all participated priesthood, whether of the order of Aaron or of Melchisedec. It was not only according to the order of Melchisedec, by reason of the Eucharistic Sacrifice which He offers in His Church by means of His ministers, priests according to the order of Melchisedec, but was also the principle and fount of that order, and this by means of the Sacrifice of the Cross. The Sacrifice of the Cross could not belong to any *order* of priesthood. For the sacrifice proper to an order of priesthood is the sacrifice which is offered not once only and by one priest, but repeatedly and by many priests, whether simultaneously or successively, according to the rite of an established religion and law, as the official act constituting Divine worship in that religion (cf. Heb. 7 : 12). Now there are two divine laws or dispensations, the Old and the New. Under the Old Law, God instituted the Aaronic order of priesthood to offer the typical sacrifices as long as that law remained in force. But in the oblation of the substantive Sacrifice of the Cross, the Old Law with its order of priesthood was abrogated, and the New Law came into being, possessing its own sacrifice and its own proper order of priesthood, the Sacrifice of the Body and Blood of Christ under the species of bread and wine, and therefore the priesthood according to the order of Melchisedec. The Sacrifice of the Cross, therefore, stands alone between the Old Dispensation and the New, as on the one hand the fulfilment of the types, the substance of the shadows, the culmination and perfection of all the imperfect and inefficacious sacrifices of the Old Law; and, on the other, the root from which the Eucharistic Sacrifice of the New Law springs, the foundation on which it depends, the source from which it derives all its efficacy. Hence it is that St. Paul unites the Sacrifice of the Cross with Christ's priesthood according to the order of Melchisedec; for, in the first place that sacrifice, though not itself according to that order, was offered by Him who was the High Priest according to the order of Melchisedec; and further, from it the order of Melchisedec takes its origin, and has its legitimacy and efficacy.

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THE CORNER-STONE LAYING AND THE BLESSING OF A SCHOOL.

THE following article is written in answer to a query from a priest who, not finding in the *Roman Ritual* any ceremony describing the laying of a corner-stone of a school, desires to know what rite is to be observed on such occasion. There is indeed in the Appendix of the *Ritual* a "Benedictio Domus scholaris noviter erectae," but that cannot, obviously, be used for the corner-stone laying. On the other hand there is a "Benedictio Primarii Lapidis Aedificii," which might, of course, apply to any private building for any purpose whatever. Since a school building receives a special blessing, one might easily suppose that there is a similar blessing set apart for the corner-stone laying of the same building. This is not the case, however.

I.—Laying of Corner-Stone.

Whilst the *Pontificale Romanum* and the *Rituale Romanum* contain distinct rites for the laying of a corner-stone of a church, there is no such rite to be found in either of these liturgical books for the corner-stone laying of a school. The corner-stone of any other building, whether school house, hospital, college, seminary, orphanage, presbytery, etc., is laid according to the simple ceremony taken from the *Rituale Romanum* in the Appendix under the head of "Benedictiones non reservatae." If, however, such a building has attached to it another destined to permanently serve as a semi-public chapel, the ceremonies for the laying of a corner-stone of a church may be used.

A brief summary of the observances for the laying of the foundation-stone of a school or other public building upon which the special blessing of God is invoked, will no doubt be of service to pastors who have doubts as to the manner of proceeding in cases similar to that indicated in the above-mentioned query. We give first the ceremony of laying the corner-stone, and next that of blessing a school.

I.—Laying the Corner-Stone of a School.

1. The corner-stone may be simply a solid block of stone; or it may be hollowed out so as to have a cavity sufficiently large

for a small metal case, in which are placed current coins of money, an attestation recording the act of laying the corner-stone[1] and other suitable memoranda. A slab of stone is cemented over the cavity.

2. This ceremony may be performed by any priest, on any day and at any hour. He may be vested simply in surplice and white stole, or on more solemn occasions in amice, alb, cincture, white stole, and cope.

3. At a *private* ceremony he should be assisted by at least two altar boys, one of whom carries the *Rituale*, and the other the holy water vase and sprinkle. At a *more solemn* ceremony he is attended by priests vested in surplice, cross-bearer and acolytes and an altar boy carrying the holy water vase and sprinkle.

4. When he arrives at the place where the corner-stone is to be laid, the celebrant takes off his biretta and says:

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus, Deus, a quo, *etc.*[2]

At the end of the prayer he sprinkles the stone with holy water, after which the mason puts the same in its proper position.

5. These are the only ceremonies prescribed by the *Rituale*. Other ceremonies, suggested or sanctioned by local custom and not contrary to the letter and spirit of the liturgy, may be added to increase the solemnity of the function. The following will serve as a sample:

(*a*) The clergy together with the children and people being congregated in the near-by church or in some other suitable place, the officiant intones the *Veni Creator Spiritus*, which is continued to the end by the choir or chanters. During the singing of the first strophe all present kneel; at the second strophe all rise and remain standing to the end of the hymn. At its end the officiant sings the following prayer:

[1] The attestation is written on parchment rolled up and put into a glass tube which is then securely sealed, and thus preserved from destruction by damp, etc.

[2] *Rituale Romanum*, Benedictio Primarii Lapidis Aedificii.

OREMUS.

Deus qui corda fidelium sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Dominum nostrum Jesum Christum Filium tuum qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus, per omnia saecula saeculorum. R. Amen.

(*b*) A procession is formed leading to the place where the corner-stone is to be laid in the following order:

(1) School children, societies, and confraternities of the parish, wearing their badges and regalia, each preceded by its sodality banner or standard.

(2) Cross-bearer and acolytes, altar boys, visiting clergy, holy water bearer, and officiant between two assistant ministers.

(3) The rest of the faithful not belonging to the confraternities. During the procession appropriate hymns, the Litany of the Saints, etc., may be sung.

(*c*) When the procession has arrived at the place where the corner-stone is to be laid, the ceremonies are performed as noted under number 4.

(*d*) A sermon appropriate to the occasion is delivered by a priest vested in surplice and stole (white).

(*f*) After the sermon the *Te Deum* chanted by the children or congregation concludes the service.

II.—Blessing of a School.[3]

The *Rituale Romanum* contains two blessings for a school. The first is very simple, and may be used at the private blessing; the second, which is more elaborate, is properly used in more solemn functions of this kind. Both blessings are classed among the "Benedictiones non reservatae," and consequently may be performed by any priest, on any day, and at any hour.

Private Blessing.

1. The officiant, vested in surplice and white stole, assisted by two altar boys, one carrying the *Rituale*, the other carrying the holy water vase and sprinkle, enters the school. At the threshold

[3] May be used when blessing a seminary, college, and convent school.

the officiant takes off his biretta, and the following versicles, responses, and prayer are recited.

V. Pax huic domui.
R. Et omnibus habitantibus in ea.
V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.

Oremus. Domine Jesu Christe, *etc.*[4]

After the prayer he sprinkles the different parts of the building with holy water, and then retires.

Solemn Blessing.

A. by a priest.

According to the *Rituale*, this blessing should take place on a Sunday or feast day. If possible, the ceremony should be performed in the morning, since the *Rituale* says that a "Missa conveniens officio diei" is to be celebrated after the blessing.

Things to be Prepared.

In the parochial residence, or some other suitable place near the school, on a table covered with a white cloth :

(*a*) amice, alb, cincture, white stole, and cope for the officiant ;

(*b*) two amices, albs and cinctures, dalmatic and tunic for the deacon and subdeacon ;

(*c*) amice, alb, cincture and tunic for the subdeacon who is to carry the processional cross ;

(*d*) two candlesticks with lighted candles for the acolytes ;

(*e*) processional cross;

(*f*) censer with fire and boat containing incense, and holy water vase and sprinkle ;

(*g*) surplices for the attendants and visiting clergy.

In the principal room of the school, on a table covered with a white cloth, a large crucifix, which is afterwards to be hung on the wall, between two candlesticks with lighted candles.

Functions.

All being vested, they proceed to the church in the following order :

[4] *Rituale Romanum*, Benedictio Domus Scholarum.

(1) school children preceded by their banner;

(2) chanters;

(3) thurifer with censer and boat and an altar boy carrying the holy water and sprinkle;

(4) subdeacon carrying the cross between the two acolytes bearing their candlesticks with lighted candles;

(5) clergy, followed by the officiant between the deacon and subdeacon.

During the procession, appropriate hymns, the Litany of the Saints, etc., may be sung.

On reaching the church, the clergy go to the main altar. The cross-bearer and acolytes stand on the Gospel side, the thurifer and holy water bearers on the Epistle side, the clergy in rows before the altar. The officiant and his assistants kneel on the lowest step of the altar. All present, except the cross-bearer and acolytes, kneel. The officiant then intones the hymn "Veni Creator Spiritus," which is continued to the end by the chanters. At the beginning of the second strophe all rise and remain standing to the end of the hymn.

After the hymn the following versicles, responses and prayers are sung:

V. Kyrie eleison.
R. Christe eleison.
V. Kyrie eleison. Pater noster (*secreto*).
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Deus, qui corda, *etc.*
Deus, cui omne cor patet, *etc.*
Actiones nostras, quaesumus Domine, *etc.*

V. Sinite parvulos venire ad me.
R. Talium est enim regnum coelorum.

OREMUS.

Omnipotens sempiterne Deus, *etc.*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.[5]

The officiant and his assistants now turn toward the people and the deacon sings:

V. Procedamus in pace.

To which the chanters answer:

R. In nomine Christi. Amen.[6]

After this the procession leads to the school in the order in which it filed from the parish house to the church.

Having arrived, all remain standing in front of the building and the officiant sings:

V. Pax huic domui.

To which the chanters answer:

R. Et omnibus habitantibus in ea.

The officiant then intones the antiphon "Asperges me," which the chanters continue to the end, to which they add what follows:

Ant. Asperges me . . . dealbabor
Miserere . . . misericordiam tuam.
Gloria Patri, *etc.*—**Sicut erat,** *etc.*
Ant. Asperges . . . dealbabor.[7]

Whilst the chanters are singing this antiphon and the first verse of the "Miserere," the officiant with his assistants and holy water bearer go around the school, sprinkling the outside walls. He begins at the front, passes to the right side, then behind the building, and returns to the front by the left side. If there be an obstruction, it will suffice to sprinkle the front of the school.

When the chanters have repeated the antiphon, the officiant sings the following prayers:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

[5] *Rituale Romanum*, Benedictio Domus Scholaris noviter erectae.

[6] If no church be near by, the "Veni Creator Spiritus" and the above mentioned versicles, responses, and prayers are sung where the vesting took place.

[7] *Ibidem.*

OREMUS.

Omnipotens et misericors Deus, *etc.*
Domine sancte, Pater omnipotens.[8]

The officiant with his assistants and the clergy now enters the building, and at the door of the principal room he sings:

V. Pax huic domui.

To which the chanters answer:

R. Et omnibus habitantibus in ea.

All then go to the table on which the crucifix is prepared. The cross-bearer and acolytes stand on the side of the table opposite to the officiant, facing the latter; the thurifer and holy water bearer stand near the deacon; the clergy stand around the table. Facing the crucifix the officiant sings the following:

V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Exaudi nos Domine, *etc.*
Domine Jesu Christe, *etc.*[9]

The officiant now intones the antiphon "Asperges me," which the chanters continue, and to which they add the first verse of the psalm "Miserere," "Gloria Patri," etc., "Sicut erat," etc., and then repeat the antiphon as above.

In the meantime the officiant, accompanied by his assistants and the holy water bearer, goes around the room and sprinkles it.

Having returned to the table, he puts incense into the censer in the usual manner and blesses it, saying:

Per intercessionem . . .[10]

Having received the censer, he incenses the room in the manner in which he sprinkled it, whilst the chanters sing the following:

Ant. Incensum istud, *etc.*
Ps. Dirigatur, *etc.*
Gloria Patri, *etc.*
Sicut erat, *etc.*[11]

[8] *Ibidem.* [9] *Ibidem.* [10] *Ibidem.* [11] *Ibidem.*

When the chanters have finished the psalm "Dirigatur," the officiant, standing before the crucifix, sings the following:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Visita quaesumus, *etc.*
Bene † dic, Domine, *etc.*[12]

After this prayer the officiant, with the assistance of others, if necessary, affixes the cross to the wall, or places it on a shelf or in a niche prepared for it, saying:

Signum salutis, *etc.*[13]

Then, facing the crucifix, he sings the following prayers:

OREMUS.

Omnipotens, sempiterne Deus, *etc.*
Adesto nobis, Domine, *etc.*[14]

After the prayer *Adesto*, the officiant blesses the room and assembled people, saying:

Benedictio Dei, Omnipotentis, *etc.*[15]

If a sermon appropriate to the occasion is to be delivered, this would be the most suitable time for it. The preacher is vested in surplice, and, where it is the custom, also in stole (white).

After the sermon—or, if there be no sermon, after the blessing—the *Te Deum* may be chanted; after which all return to the church in the order given above. During this procession suitable hymns are sung and the church-bells ring joyous peals, *more festivo*. Then follows the Mass *conveniens officio diei*.

B.—BY A BISHOP.

As the *Pontificale Romanum* does not contain a special blessing of a school, the ceremonies given above are observed when a bishop is the officiant. In this case the following items are to be noted:

(*a*) The bishop vests in amice, alb, cincture, pectoral cross, *white* stole, and cope, mitre (*auriphrygiata*), and crosier.

[12] *Ibidem.* [13] *Ibidem.* [14] *Ibidem.* [15] *Ibidem.*

(*b*) The bishop is followed by mitre, crosier, book and candle bearers. The book-bearer holds the *Rituale* open before the bishop as often as the latter recites anything from it. The candle-bearer is always at the side of the book-bearer.

(*c*) The mitre and crosier are used by the bishop in all the processions.

(*d*) The bishop uses the mitre without the crosier in the following instances:

1. Whilst sprinkling the outside of the school.

2. Whilst sprinkling and incensing the large room within the building.

(*e*) A cushion or priedieu is placed at the foot of the altar for the bishop's use during the first strophe of the "Veni Creator Spiritus."

(*f*) The bishop may celebrate the Mass, or assist at it in mozzetta and biretta or in cope and mitre, in his own diocese, or in mantelletta and biretta outside his diocese.

S. L. T.

EXPERIENCES OF A MISSIONARY BISHOP IN JAPAN.[1]

III.

Among the Sick.

I HAVE attempted thus far to sketch merely the *outline* of a city missionary's duties in Japan. A very interesting chapter of experiences might be related regarding the life in the schools annexed to the mission, as also of his relation to and work among the religious communities, and their dealings with the orphan children, in all of which duties the missionary plays a leading part. I may not, however, at present dwell upon these details, since I propose to give the reader a glimpse of mission life in the country.

There are various causes which call a missionary away from the centre of his activity in the city. Among these is the duty of attending to the sick who need his immediate ministration. I should say at once that the Japanese invalid is unlike other sick

[1] Translated by the Rev. James Anthony Walsh, Director of the "Society for the Propagation of the Faith" in the Archdiocese of Boston.

people, and constitutes, so to speak, a class by himself. In most countries the sick-chamber is the scene of trial not only for the patient, but for those who have to humor the sufferer amid the frettings caused by pain and peevishness. In Japan the sick-chamber is the habitation of peace and contentment on the part of the sick and his nurses and doctors. The Japanese patient not only takes his medicine, but he loves it and wants as much of it as he may safely take under the direction of the doctor. There is no country on earth where physicians abound as they do in Japan; and this has been the case from time immemorial.

"Ishadono," Mylord physician, was the title formerly bestowed upon the doctor (and the common people still speak of him in this grandiloquent style) who carries, as the emblem of his profession, a spoon. When he has examined the patient, he manipulates his spoon, lays it down in a pompous fashion, or allows it to fall to the floor, which last-mentioned act was at one time accepted as a declaration that the sick man was beyond the pale of recovery. At the present day less importance is attached to this sort of charlatanism; and indeed the modern Japanese, being shrewd in the detection of pretence, are rather fond of making sport of the doctor's spoon.

The doctor is, as a rule, both physician and pharmacist. The reason of this is to be found in the principle of economy, as the poor people, under the existing régime of the prevailing fondness for medicines, and the readiness of doctors to prescribe remedies, would find it impossible to pay the expenses of a serious illness if there were two claimants; and as a result mortality would grow to the delight only of the undertakers. Apart from eminent physicians therefore—those who have a name, a well-known clientele, and an authentic degree—the physician expects no pay for his visits. But he compensates himself by running up a bill for drugs. As a rule he makes the treatment last as long as possible, so as to demonstrate the reasonableness of his prescriptions. Thus a dose of quinine administered at one time might quickly stop the fever; but then the sick man would not believe that he had been seriously ill, or that he had been treated with due regard for his ailment. Hence the quinine is given in small doses, so as to make the treatment last for at least eight days. To give due solemnity

to the occasion it is requisite that in every malady at least two remedies are given, one in form of powder (*konagusuri*), the other as a liquid (*mizugusuri*). Should the doctor forget himself, and prescribe only one remedy, he will surely meet with remonstrance or suspicion on the part of the patient and his friends.

You enter the sick-chamber and there find your patient surrounded by vials and little paper envelopes containing the wonderful powders; on the table and on trays there are cakes and delicacies brought by friends of the sick man, who takes his discomfiture with thorough good grace. Does he think he is going to die? Hardly. The friends around the sick-bed understand the art of beguiling his suffering soul by pleasantries and hopes. Among Christians it becomes often the priest's principal task to inform the invalid of the seriousness of his condition, a duty beset with manifold difficulties. When, as frequently happens, the attending members of the family are not Christian, approach to the sick-bed becomes fairly impossible if the missionary's object is in the least suspected. Happily an intermediary (and in Japan nearly everything may be done by an intermediary) will be ready to inform the priest regarding these conditions, and thus warning will be given to the missionary what he is to do or what tactics to adopt in order to reach the infirm man's heart. As a rule the catechists are of great service in all such cases and the way will be prepared. By a not unusual superstition among pagans the priest is often credited with occult powers of which he is entirely innocent. But the credulity of the people sometimes serves a noble purpose, and one may occasionally see a missionary enter the sick-chamber with the air and authority of a physician who carries with him the vials and powders that are to cure the patient. As he must be left alone with the sick person for the hearing of his confession and for the administration of the last Sacraments, some manœuvring will be required to get the friends of the invalid to vacate his room, especially if he be too weak himself to make this request in a sufficiently peremptory or persuasive manner to be heeded.

I remember being called to assist a dying Christian in this condition, when I hardly knew what to do to counteract the influence of the friends who had gathered around him. The sick

man was prostrate on his bed and the rattle of death was already in his throat. About him were his relatives, one of whom held him firmly in his arms, looking all the while steadily into the breaking eyes and crying out in a strident voice that made the blood creep in my veins: "*Shikkari-shik!!* *Shikkari-shik!!* Hold yourself firm." I did the best I could to get near the patient and to administer the Sacraments to him, but was by no means satisfied with what I had done, although I believe that the words shouted continually by the attending relative meant to the sick man nothing more than that he should not despond, since death is no hardship for a brave Samurai, even though he loves life. Japanese history shows, and the valiant little soldiers of Nippon have been giving a striking example of it on the plains of Manchuria, that a Japanese can face death without flinching. No doubt, the "hold yourself firm" to the end, may be for the average non-Christian Japanese nothing but an expression of the stoicism which every good Samurai, every good Japanese, has to manifest in the presence of death.

The Junkwai.

A missionary who has attended the scattered flock of Christians in the country regions of Japan will have some interesting stories to tell about his *junkwai*.[2] These may be made by railway, by boat, on horseback, or more commonly in a *kurama*. In preparing his travelling bag the missionary remembers that our Christian settlements in Japan are for the most part at a distance from railway communication. Hence he has to economize by taking only a very light, two-colored vestment, a small chalice, the smallest possible altar stone, very diminutive candlesticks,—in short, nothing more than that which is absolutely necessary, and that of the smallest weight and compass; for in most cases his journey will be long, the hills are steep, and the least excess of baggage is felt upon the shoulders. For obvious reasons the missionary will, as often as he can do so, act as his own porter. When he arrives at a railway station, he finds there the *kurumaya*,

[2] The word *junkwai* ordinarily signifies a voyage undertaken on public business by a Government official; the term is, however, also applied to journeys of missionaries who attend the Christians.

—the man who is willing to carry the missionary and his baggage in the light vehicle to which he hitches himself with easy dexterity. "Get in, sir. I will carry you very cheaply." As a matter of fact there are about ten leagues of road to travel. Why not get in? The price is discussed however in advance. You know them,—these elegant little Japanese carriages, convenient, well balanced upon their flexible springs. You have also seen (at least in pictures) the little *kurumaya* with his sturdy calves, his skin tanned by the sun, in a costume that is made of one piece, and that piece too not very large, with his elegant rounded helmet, or with the little German cap which in latter years has largely replaced the old national head-covering.

A European naturally feels at first some reluctance to enter a vehicle drawn, not by a beast of burden, but by a brother man. Custom, however, overcomes sensitiveness, and one yields soon to the exigency of the occasion, and adapts himself quickly to a means of locomotion which is not only very convenient, but which does not entail so much hardship on the sturdy carriers as one not accustomed to the same exercise would suppose.

From time to time, there appear in the journals conducted by European Socialists some protests against the employment of the *kurumaya*. But the crusade is both harmless and without fruit, for there are few who do no not find it convenient to make use of the *kurumaya* for their business and enjoyment. We may weep if we wish over the *kurumaya*. Let us hope even that it may disappear, if humane hearts are comforted thereby; but while we wait, let us not deprive the owners of the little carriages of their present means of sustenance, while at the same time we spare our own legs; for the plains of Japan are extensive, and the traveller may have to climb the mountain peak which touches the horizon, while the little *kurumaya* runs, flees, proud indeed sometimes to carry on his primitive chair six or eight persons mounted one on top of the other, complaining and consoling themselves by turn. He makes his three leagues an hour,—this little motor man. The carriage is well balanced, the weight of your body does not seem to affect him, if one may judge by the speed with which he carries his passengers. He descries in the distance a village. Drawing up to the tea house, he will put you

down for some moments to take breath and perhaps to strengthen you with a plate of rice. During this time you are seated on very clean mattings and the daintiest of cushions. You will take a cup of tea, lightly troubled with warm water, a little biscuit, if you wish, which they offer you with salutations of discreet and domestic politeness. "*Danna, Monsieur!*" It is your driver who calls you. He is ready to start off. You pay the innkeeper (a Japanese will be charged the fourth part of what you have to pay, but you are a stranger and honor obliges). You will be repaid by numerous bows and wishes of "bon voyage" without end. Your carriage starts off. If you are a poet, you can dream. The country invites you to do so. Everything is smiling in Japan,—the trees, the flowers, the child with his little brother on his back, the fine country fellow who picks his rice, buried to his knees in the mud in the rice field. Everything sings,—the wind in the fir-trees, the stream along the route. Everything sings, except the bird; strange thing in this gay country. Outside the nightingale's call here and there, Japan is not enlivened by the singing of birds, so charming a feature of our own country.

Here we are at the foot of the mountain. Good-bye to the carriage. One thinks of his legs, his purse also, for the voyage will be long,—eight days, fifteen perhaps, and, according to your means, you may take or leave behind one of the porters who comes to offer his services.

Forward! Ah, the mountains of Japan; the tourist knows the poetry of them. The missionary measures their height, their length, the jolts, the precipices. In the springtime, in the fall, he can occasionally share in the artist's joys; but in the summer, and in winter especially, with snow on the ground, his trials are many. He is bathed in sweat and soaked with rain, and his only comfort is the meagre dinner of a village inn, with a chamber icy in winter or full of mosquitoes in summer. But he keeps on; he never wearies of travelling. He has marked on a card the different places he will have to visit. This evening he must be at the next village, ten leagues away. The following day he walks, the poor fellow, with a step more and more heavy. If he is wise—and he is—he will soon change his shoes, which are too heavy and too smooth, for straw sandals, the national *waraji*. The

little soldiers of Manchuria do the same. The heavy European shoe tires one quickly; the little heroes who attacked Liao-Lyang and Port Arthur wore, no doubt, straw sandals.

We arrive at the village. The night has fallen. Fatigue has been on us for a long time, but there are two or three Christian families to visit. If they can, the Christians will lodge the Father and nourish him. If not, he must try to find a modest hotel. The missionary, however, prefers to stay at the house of a Christian. His chamber will often be a dining-room at 8 o'clock in the evening, a sleeping-room at 10, a chapel the next day. All the same he feels very much at home. There are many things to say and many more to be listened to, embodying the experiences, the heart-yearnings and the prospects, sad or joyful, but always consoling to the heart of the missionary who sees in all the hand of God over His people. These Christians are indeed his joy, as he hopes they will one day be his crown; their kind offices and generosity of heart amidst their poverty follow him throughout his journey. They give him the best corner in the house and the choicest morsel from their humble pantry. To the young missionary who goes among them for the first time I would give this advice: Never express a preference for any dish or food while on your journey among these people. The report will spread like a rapid fire line into every Christian settlement along your route, and you will have to pay the penalty for the expression of preference by being forced to eat during the following week or fortnight the same kind of a dish in every house you chance to enter. God bless these good Christians whom one meets in the country! The poor laborer, father of the family who takes you into his house, may be put to great inconvenience to supply the necessities of daily life to his family; yet he will never forget the missionary; he will put aside, day by day, something for the Father, to help him bear the expenses of his journey. He will joyfully carry your bag as far as the next village, and it will grieve him to the heart if you do not accept his alms and his services. We are here very far from the difficult problems of the race-question which agitates Americans, and our Christians are content in the serene region of the Catholic faith which proclaims that all men enjoy equal rights because they love the same God as their

common Father. This explains the buoyancy and happiness of our missionaries amidst all the difficulties that beset their travels, whatever may be the route and the season; for it is worth a thousand hardships of the long journey to meet on the way such devotion as this.

† JULES CHATRON.
Bishop of Osaka, Japan.

THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS.

(Continued.)

THE SIGNS OF DEATH.

BESIDES putrefaction and, perhaps, cadaveric rigidity, there is no symptom that is a positive indication of death.

We have seen that life remains in the body some time after what is commonly called the "moment of death," and that the Sacraments may be safely administered to a person during this period of latent vitality. The question still remains: How can we, at least approximately, diagnose the actual termination of this period of latent vitality? This involves a twofold inquiry: first, as to whether there is a sure indication of actual death; and secondly, whether there is any sign in an apparently dead body which would serve as a sure indication of the continuance of life.

As regards the first question, it may be safely asserted that, with the exception of the general mortification of the organism, and perhaps cadaveric rigidity, no absolutely positive indication, applicable to every case, exists.

The Paris Academy of Medicine recently offered a premium for the demonstration of the existence of such an infallible sign; and although 102 monographs were submitted, the prize was not awarded. The signs alleged were considered to be too uncertain.[1] Even among the ancient Greeks, as Zacchias relates,[2] it was observed that the ordinary signs of death were not to be relied upon as indicating actual cessation of life. "Admirationem

[1] Dr. Coutenot: *Études Franciscaines*, l. c., p. 43.
[2] *Quaest. Medico-Legales*, L. IV, tit. 1, q. 9, n. 54.

quidem praebere potest illud quod Democritum proposuisse narrat Celsus (suae Medic., lib. 2, c. 6) nimirum ne finitae quidem vitae satis certas notas esse, quibus medici credidissent. Itaque si etiam mortui hominis signa conjecturalia sunt, possunt nos aliquando decipere et vivum pro mortuo, mortuum vero pro vivo nobis imponere."

The reason of this is that by the indications spoken of we merely ascertain in general that the principal functions of respiration and circulation have ceased; but, as we have seen, a man may in spite of this fact continue to live for a shorter or longer time without exhibiting external signs of life. "If in the cases wherein circulation is suspended," says Dr. Blanc, "the vital functions of cell-life still continue by reason of the living energies of the soul, although they have ceased for the time to renew their reserve materials, what reason is there for assuming that the soul has left the body when the phenomena of circulation and respiration cease at the instant of what is ordinarily called *death?*"[3]

Beclard in like manner writes: "The apparent cessation of the action of the brain and the suspension of the respiratory movement may sometimes set in, although life has not necessarily ceased."[4]

Moreover, we can hardly know with any degree of assurance whether these principal functions have actually ceased, since at times they continue to be exercised in a manner so delicate and subtle as to escape the senses of the keenest observer. It may be opportune to cite here the testimony of Zacchias, who says: "Respective ergo ad nos, et sensum nostrum, homo potest absque ullo sensu et motu etiam pulsus, et respiratione vivere ita ut vere a mortuo vix, ac ne vix quidem dignosci valeat."[5] In the same sense Dr. Blanc writes: "Little importance can be attached to the candle or mirror test for determining the presence of respiration; we may say the same of the practice of placing a vessel of water on the abdomen, for the intestinal gases may communicate to the water movements that are deceptive."[6] "There exists," says Icard in this

[3] *El Criterio Católico en las Ciencias Médicas*, p. 171.
[4] *Physiologie*, Paris, 1866, p. 1216, Sect. 427.
[5] Zacchias, l. c., n. 45.
[6] Dr. Blanc, l. c., p. 201.

connection,[7] "many clinical facts which tend to show that the heart may continue its functions, though the most experienced ear may be unable to detect a sound, by means of auscultation." Dr. D'Halluin, in a work recently published, mentions the fact that "Kuliabko cites Rousseau's experience, who detected the beatings of a human heart twenty-nine hours after death" (*i. e.*, after the moment commonly called death).[8] Finally Dr. Blanc tells us: "In practice cases often occur of persons returning to life after a period considerably longer than is indicated in the books, during which an expert could not perceive the beating of the heart. This is true not only in cases of apparently sudden death, but even in cases of protracted sickness, after the final agony."[9] So also Beclard, Surbled, and many others.[10]

This explains the occasional fact that medical men of much experience, after having employed auscultation for more than an hour without perceiving the slightest heart-beat or any sign of respiration, and concluding that they were dealing with a dead body, have proceeded to an autopsy, only to find, on opening the breast, that the heart was still beating, and that in consequence what they thought to be a corpse was actually a living being.[11] "Not even the test of uncongealed blood has any absolute value as a criterion," continues Dr. Blanc (l. c.), "since there are sick persons, cholerics for instance, whose blood will not flow on pricking a vein."

The learned Benedictine, Padre Feijoo, in the eighteenth century, stated all these difficulties in the following words: "No one knows what the final action is that the soul exercises in the body, nor what is the disposition essentially required on the part of the body for the union of the soul with it. Not knowing these things, it is im-

[7] *La mort réelle et la mort apparente*, p. 89. The same author in the article already referred to from the *La Presse médicale*, writes: "Apparent death is characterized by such a diminution of all the functions as to exhibit no appreciable sign indicating that they have fully ceased. Hence it need not surprise us that frequent errors arise from a neglect of this condition of latent life, causing persons to be burnt or buried alive, and thus to die a more frightful death."

[8] *La résurrection du cœur*, Lille, 1904.

[9] L. c., 204.

[10] Beclard, *Physiologie*, l. c.; Surbled, *La vie organique*, l. 4, c. 6.

[11] See Icard, l. c., p. 90.

possible to know the precise moment when a man dies. A human body is before us, let us say, whose faculties have gradually lost their activity until the limbs begin to look absolutely lifeless,—no respiration, no color, no sensation, no motion; all we can say is that the soul is not exercising in that body any operations perceptible to our senses. May we conclude that it is putting forth no activity, vital or animal, in one or more of the inner organs? . . . You tell me that when the flow of the blood and the heart's movements stop, life has ceased. But I ask you whence you know this, since you have no means of ascertaining the fact, unless God reveals it to you by an angel or by some other means. We can only say that no vital operation perceptible to the senses is going on. . . . In the second place, I say that while the blood remains in its liquid state, there is no certainty that circulation has ceased; although it may be so slight as to be imperceptible. It may be that merely the more subtle and active particles continue to circulate, while the grosser remain inert, and this would suffice to preserve life. I say the same concerning the movement of the heart." [12]

Icard supposes [13] that life at once ceases when the heart's beating is arrested, but that the beats are often so faint as to be imperceptible by auscultation. Hence he suggests that we have recourse to cardiopuncture, or certain injections, or to direct examination of the heart.[14] Many experienced physicians have endorsed this statement. When it is once definitely ascertained

[12] Feijoo, *Señales de muerte actual*, ed. Rivadeneira, p. 252, sect. 4.

[13] L. c., p. 2, c. 1, etc.

[14] *Cardiopuncture* consists in driving a long and slender pin through the breast, over a person's heart; if the heart is beating, the pin is seen to move, but not otherwise. We may also ascertain whether or not the heart is still beating by cutting the breast open and laying the heart itself bare. It goes without saying that these operations are exceedingly dangerous, and that scarcely any family will allow them to be performed in the case of its own members.

For the same reason the treatment known as "massage of the heart" will always be impracticable. In this operation the chest is opened, the heart is rhythmically manipulated until it vibrates and performs its customary functions. Thus the circulation of the blood is restored, and the spark of life rekindled through the entire organism. Another massage treatment sometimes adopted is the following: the stomach is opened, and the massage is applied below the diaphragm. This treatment, mentioned by D'Halluin (l. c., p. 99, etc.), has not yet been perfected, nor does it meet with success except at the hands of skilled physicians.

that the heart actually stops, then we may take it for granted that death definitively supervenes. This is the unanimous opinion of such men as Drs. Viault, Folyet,[15] Surbled, and the majority of professional men to-day.[16] But Dr. Coutenot affirms that "after the stopping of the heart, life persists for a certain variable time, the duration of which experiments will some day determine."[17] Laborde[18] seems to favor the same opinion.

More than a century ago the same view was held by Dr. Barnades. "Daily experience," he says,[19] "clearly proves that some time before actual death, the beating of the heart and the pulse of the dying are not noticeable. What is more remarkable still is that some patients do not die, but later regain the full use of their senses and recover. . . . The simple fact moreover that the action of the heart—and as a necessary consequence that of the arteries and the blood—is held in suspension, by no means establishes actual death. This statement may seem somewhat strange; yet it has found strong advocates in Frederick Hoffmann, Boerhaave, Haller, Gorter, and Stevenson, all eminent authorities on human physiology." Moreover, Dr. Blanc[20] and the greater part of the doctors of the Barcelona Academy hold that there may be a condition of life in which the soul continues to inform the body, and prevent its corruption, without performing in it any other vital action. "It is not contrary to any known laws of nature," says the first of the above mentioned conclusions of the Academy, "that a man should continue for a longer or shorter time to live, without any vital operation. This is known to happen in the case of certain inferior animals and of plants during winter. But science does not possess the means to demonstrate how this condition at times obtains." (*Approved by the majority.*)

Other apparent indications of death do not give us any more certainty than those already discussed. "One of the signs generally assumed to be of great value," says Dr. Blanc, "is the appearance of livid spots or markings in those parts of the body whose

[15] *Fisiologia*, Spanish translation by Dr. Corominas. Barcelona, 1900, p. 850.
[16] Surbled, *La vie organique*, l. 4, c. 6.
[17] Cited by Dr. Blanc, *El Criterio* . . . , p. 207.
[18] As previously quoted.
[19] L. c., part I, p. 101.
[20] L. c., pages 136, 137, 172, 197.

relative position happens to be lowermost. But here we confront the difficulty that in those who die of hæmorrhage, the signs in question present themselves late and in a scarcely discernible manner, and that in choleric persons they appear even before death."[21]

These marks called "cadaveric" usually appear between eight and fifteen hours after death; but in not a few instances they have been noticed in the case of asphyxiated persons who later recovered perfect health.[22]

Admittedly still more dubious are the indications drawn from the *countenance* of the patient, the death-stare, etc. Hence we need scarcely delay upon their consideration here. "Some may argue," writes Dr. Blanc,[23] "that in the course of the last agony a moment arrives when such a radical transformation occurs in the facial appearance of the dying person that the watchers about the sick-bed unanimously agree that 'all is over.' This change, however, is by no means a sure indication of death, since it is due to a contraction or relaxation of the muscles caused by the sudden suspension of the movement of the heart,—whereby, the pressure of the blood being released, there ensues, as in all syncopes, a contraction of the arteries of the head, causing sudden pallor, etc. This notable change is thus reduced to muscular contraction and relaxation, and, as we have explained, it cannot be positively taken to be an indication of the final moment."

As another certain sign, "death-rigor" is often adduced; but it has the serious disadvantage of being confounded by all who are not medical men with the rigor that comes upon those suffering from attacks of spasms, asphyxia, tetanus, etc. "Evidently," says Icard,[24] "cadaveric rigidity may be confounded with other pathological states of which we have spoken, and give rise to regrettable errors; although we believe it to be an indication which may be greatly relied upon by an experienced physician."

It is reasonable therefore to conclude with Beclard (*l. c.*) that no sure sign of death, besides that of putrefaction, has as yet been discovered: "Putrefaction is *par excellence* the sign of death;

[21] L. c., p. 207.
[22] Capellmann, *Medicina Pastoralis*, p. 183 (ed. 2a latina).
[23] L. c., p. 207.
[24] Icard, l. c., p. 25.

one may even say that no other is required." The same is the teaching of D'Halluin.[25] Dr. Letamendi comes to the same conclusion in his *Curso de Patologia general*:[26] "No one can affirm that death is real until the store of energy that constitutes the reserve fund of the subject *in extremis* has been exhausted, permitting the action either of mortification or of some other cause of alterations impeding the continuance of vitality." Even here, however, in cases of gangrene, and of newly-born infants apparently dead, it is easy to mistake the first signs of putrefaction for other symptoms, and to consider as dead one who is still living.[27]

With good reason, therefore, does Fr. Villada write:[28] "It is evident also that no other signs of certain death can be found applicable in every case than *cadaveric rigidity and putrefaction*, not precisely in their incipient condition, but when in a somewhat advanced stage. To these may be added the absence of contractility, or muscular reaction under galvanic influences; for if no indication of sensibility can be obtained by the proper appliance of the electric machine, we have more than a probable indication that there is no longer any muscular tension, which ordinarily ceases about three hours after real death.[29] Other signs that are ordinarily given, such as pallor of the body, corpse-like appearance of the features, absence of blood-circulation and respiration, cessation of the so-called vital warmth, even the cadaveric spots, and the glassy stare of the eyes, broken or obscured, offer nothing surer than a *merely probable* or at the most a *very probable* indication of death. Moreover, since it is exceedingly difficult to distinguish the cadaveric rigor (which, according to Capellmann, makes its appearance between one and twenty-four hours after death and lasts from six to forty-eight hours) from the rigor of spasms, asphyxia, tetanus, and convulsion—a rigor which in some diseases sets in before death—we have practically no other sure

[25] L. c., p. 87.

[26] Vol. III, p. 223, Madrid, 1889.

[27] Dr. Goggia, *Cosmos*, v. 44, p. 147.

[28] *Casus*, v. 3, s. 7, p. 235, ed. 1a.

[29] According to Icard, p. 20, the failure of contractility is noticed from one and a half to twenty-seven hours after the moment usually counted as death; the average time, however, is about five or six hours. Dr. Blanc (l. c., p. 201) states that contractility lasts from seven to eight hours after the moment usually called death. Only a skilful operator can pronounce on the presence of death with merely this sign to guide him, as a mistake is easily made in the use of the instrument.

test of actual death than mortification, which generally sets in about three days after death." The same doctrine is clearly indicated by the Italian Dr. Goggia,[30] by Dr. Coutenot (*l. c.*), and others.

Testimonies to the same effect might be multiplied; but we deem it sufficient to conclude this chapter with the following important resolutions, approved *unanimously* by the Academy of SS. Cosmas and Damian.

"*Resolved 7.*—The opinion of Brouardel which maintains that we possess no sign, or combination of signs, to determine with scientific certitude the moment of death, is correct.

"*Resolved 10.*—The so-called cadaveric rigor commences at a time more or less removed from the instant of what is commonly called death, as its appearance is influenced by the disease or lesions that caused death, by the surrounding temperature, etc. A statistic study by Niederkorn has shown that in two-thirds of the cases examined rigidity set in from two to six hours after the so-called instant of death; after twenty-five hours it is completely established, and after thirty-six or forty-eight hours it disappears.

"*Resolved 11.—Before the appearance of putrefaction, no indication or combination of indications* exists that will establish with *absolute* certainty the presence of death.

"*Resolved 13.*—The greenish hue of the abdomen, which as a rule appears as the initial mark of mortification, presents itself more or less promptly, according to the medium surrounding the body, and the external temperature, and in case of newly-born infants, according to their actual previous breathing capacity.

"*Resolved 14.*—Generally, after twenty-four or twenty-six hours have elapsed from the so-called moment of death the signs of mortification become unmistakable, and putrefactions appear more quickly during the summer."

As was stated in a former paragraph, many methods of treatment have been introduced for restoring signs of life to those who apparently are dead, chief among these being *rhythmic tongue-tractions*, of which Dr. Laborde is the known originator. It has the double advantage of bringing back to life those who are only seemingly dead, and of in a certain measure demonstrating, other-

[30] *De Cosmos*, l. c., p. 145.

wise, the certainty of death. To this end the tractions must be continued without any interruption for at least three consecutive hours,—the time being doubled or tripled to make assurance doubly sure. This is Dr. Laborde's opinion, as can be seen from the following address made before the Paris Academy of Medicine in its session of January 30, 1900:[31]

"The systematic application of this procedure is not only the most powerful and effective means of restoring the cardiac respiratory functions, and consequently of restoring animation, in all cases of asphyxia and seeming death; but by its negative action, *i.e.*, by its fruitless application for an average period of three hours after apparent death, it constitutes a certain indication of real death. To confirm this certainty beyond doubt, and establish the impossibility of reanimation, a continuation of this method may and can be carried on beyond the given time-limit, by doubling or tripling its duration."

Cases of Sudden Death.

In cases of sudden death the period of latent life probably continues until mortification begins to manifest itself.

The principal and most serious point of our discussion still remains to be established, namely, the length of time a man probably continues to live after the moment death appears to have set in.

Since data are more abundant and definite in cases of sudden accident and violence, whether they are brought about by external or by internal causes, such as drowning,[32] hanging, death by electric shock, by hæmorrhage, epilepsy, hysteria, strokes of apoplexy, cholera, intoxication, poisoning, plague, etc., we shall begin our examination with these, reserving for the last portion of this section all cases of death by lingering illness.

[31] *Bulletin*, p. 105.

[32] In regard to drowned persons Dr. D'Halluin writes: "They are classified as *livid* and *white*. In the former only does the water fully penetrate into the lungs, and produce rapid asphyxia. The latter sink into a fainting state which continues for quite a long time. When, fortunately, this state sets in during the first moments of drowning, it prevents the water from entering the lungs and facilitates return to life, even after the lapse of some time. A dropping of the glottis produces the same effect in all drowned persons. If they have not remained under water very long, life can be restored even one hour after the accident." (L. c., p. 34.)

Examples of persons stricken down by some sudden accident who have been reanimated and restored to perfect health after remaining for hours in a state of apparently certain death, are so numerous that no indication of death other than mortification is admitted in our day in their regard. Before this sets in we cannot be certain that death has really occurred, and consequently it is probable that life still exists; or at least death in such instances is doubtful. It follows that during all this interval absolution can be given *sub conditione*,—that is, until putrefaction has begun to manifest itself.

Zacchias has recorded in his *Quaestiones Medico-Legales*[33] cases of persons apparently lifeless as a result of some sudden attack of disease, being fully reanimated, and this after the patients had remained seemingly dead for two or three days. To-day such cases are very frequent, because scientific processes have been invented and are now made use of for this very purpose. Professor Witz, of the Catholic University of Lille, France, relates several instances of men who had apparently been killed by an electric discharge, and were restored to life after an *hour and a half* or even *three hours* of incessant efforts in their behalf.[34]

At the session of the Paris Academy of Medicine, January 30, 1900, Dr. Laborde related the case of a person who had remained under water for ten minutes, and who on being drawn out was to all appearances dead. Rhythmic traction of the tongue was then applied to him for the space of three consecutive hours, when he at last gave signs of life, being afterwards perfectly restored.[35] But a more remarkable instance is that accredited to Dr. Sorre, who was able to resuscitate a person who had been drawn from the water an hour before, apparently dead.[36]

Indeed periods of even longer duration are on record during which this latent life is known to have remained in the seemingly

[33] L. I., tit. 1, q. 11, n. 32.

[34] *Revue des Questions Scientifiques*, v. 47, p. 475, etc.

[35] *Bulletin de l'Académie de Médicine*, séance du 30 Janv., 1900, p. 99-100.

[36] Laborde, *Les Tractions*, etc., p. 19. Dr. Barnardes, l. c., p. 226, mentions several cases of persons who had been *submerged beneath the water* for fifteen minutes, twenty minutes, two hours, and even sixteen hours, etc. When these persons were removed from the water they were to all appearances dead; yet they were restored to life and even to perfect health.

dead body. So the *Cosmos* for the year 1903[37] tells of a soldier who had hung himself and who was brought back to life, after eight hours of uninterrupted tractions of the tongue. And Dell'Aqua, by means of an electric instrument of his own invention, the *bioscope*, found a man to be alive who had lain dead, as it was thought, for forty-eight hours.[38]

But it is not merely by hours, but by days that this latent life is at times to be reckoned. "Innumerable," Dr. Blanc assures us,[39] "are the instances of soldiers wounded on the battle-field, and apparently dead from hæmorrhage, who are known to have returned to life, after lying for *two*, *four*, and even *twelve days*, in this state of seeming death."[40]

Dr. Laborde in his work *Les Tractions Rhythmées* relates not less than 189 cases of persons, drowned, hanged, asphyxiated, struck by lightning, etc., who since 1897 had been reanimated by means of rhythmic tractions. Of these revivals a large number occurred after many hours of apparent death. Other instances of the same nature are mentioned by Icard, the restoration being at times spontaneous, at times the result of various treatments.

On this point, therefore, we can hardly admit any great difficulty in our days, and the conclusion which we expressed at the beginning of this chapter may be deduced clearly and logically from all that we have hitherto said. Fr. Villada, in the place already quoted, says on this point: "Si agatur de illis morbis asphyxicis, etc. [that is, in cases of sudden accidents], puto idem faciendum esse (*i. e.*, licite conferri posse et per se etiam debere sacramenta poenitentiae sub conditione—'si capax es, vel si vivis et dispositus es,' etc.) donec per putrefactionem aut defectum irritabilitatis ope machinae electricae probatum, vel alio forsan modo peritus medicus declaret certo et indubitanter mortem con-

[37] *Cosmos*, v. 48, p. 256. [38] Goggia, l. c., p. 148. [39] L. c., p. 138.

[40] As early as the days of Plato we find records of this. In his *Politeia*, Bk. X, n. 30, he tells us that Er, the son of Armenius, a native of Pamphylia, had been wounded in battle and left for dead upon the field. At the end of ten days he was found without any signs of corruption, lying side by side with the corpses that were all in a state of complete decay. Er was taken to his house; but as no signs of life were apparent, he was placed upon the funeral pyre. Here, after having lain in a state of apparent death for twelve days, he returned to life. (*Edition* Didot, Vol. II, XXXVII of the Collection, p. 190. Paris, 1900.)

tigisse." Alberti affirms the same. And Fr. Feijoo had long ago written of persons who are seized by sudden death: "They should therefore be absolved conditionally even though not merely *two*, but even *ten*, *twelve*, or more hours have elapsed."[41]

Let us conclude this paragraph with the words of Professor Witz: "When the body appears to be dead, all indications lead us to believe that we have before us but a lifeless clod,—and yet the helps of religion may still come mercifully to the aid of one who is actually living. Experience has confirmed the principle that,—in cases of drowning, hanging, or death by lightning, *we must disregard all appearances, and act as if the subject were still alive*."[42]

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[To be continued.]

THE TRAINING OF SILAS.

VIII.—THE FESTIVAL IN MONUMENT HALL.

MONUMENT Hall was a wilderness of palms, flowers, lights, decorations, all artistically blended. The booths were what the President had called them—fairy dells; every one filled with good things and carefully guarded by dozens of St. Paul's vivacious and prettily-gowned lay-helpers.

Shortly after seven o'clock the ticket-holders began to arrive, and in less than an hour the spacious room was filled with citizens of all denominations. Of course the greater number were Father Sinclair's own parishioners. But there was present a blending of the masses and the classes that recalled the Church to which most of them belonged.

The orchestra was playing selections from Berlioz, when the pastor entered. He moved through the miscellaneous throng with a bright smile and a pleasant word of recognition for all. The new library was naturally the topic of the evening; and many were the good wishes for its success which were expressed within Father Sinclair's hearing.

[41] *Señales de muerte actual*, X, l. c., p. 257.

[42] *Revue des Questions Scientifiques*, l. c., p. 475.

Meanwhile the booths were becoming the centre of attraction. The candy-sellers had theirs close to the wall in the form of a *V*. The table was decorated in blue and gray,—no one knew why, unless it was because the lady in charge had come originally from Virginia. Immeasurable quantities of chocolate and cream candy were temptingly displayed in layers, and stores of the same delicious articles were within reach of the assistants, who were ready to dole out the dainty boxes and take in the cash.

The flower booth was in the opposite corner. Chrysanthemums and roses, velvet pansies, and ferns, were spread out in the most artistic manner; and a dozen rose-lamps, scattered here and there among them, shed a mellow radiance that gave to the whole a positively fairy-like appearance. The presence of the rose-lamps told the pastor plainly that his old sexton had not been able to resist the pressure. On a massive pedestal, in the centre of the Hall, the Honolulu palms from the city gardens heaved up and down as though moved by their native zephyrs. Flower-bearers, candy-sellers, Dolly Vardens and Marguerites glided hither and thither with boutonnières for sale, and fancy boxes, guessing-bottles, and fortune tickets.

"Mr. Gray!"

Gray turned pale at the mention of his name.

"Mr. Gray," said Clare Cayson, "will you please guess how many beans there are in this bottle? There is the loveliest pin awaiting you, if you guess the right number."

"Bless your 'eart, Miss," gasped Gray, "I'm not a Yankee, Miss. I'm from Lunnun-on-the-Tems."

"Well, just give me a number, and then I want twenty-five cents for the privilege of your guess."

"But I protest, Miss; I really am not a Yankee. Never guessed in my life. Don't know 'ow it is done. But 'ere is twenty-five cents, provided you leave me alone, and make my friend, Mr. Tompkins 'ere, guess."

"Mr. Tompkins, won't you guess?"

"Every time, Miss. I'm from Bosting. 'Leventy-'leven hundred and one."

"Won't you please put that number down, and then give me twenty-five cents?"

Tompkins found it harder than he thought to get figures for his number. But the operation cost him just a quarter of a dollar.

Gray was congratulating himself on his narrow escape, when a gentle voice suddenly fell on his ear:

"Don't you want your fortune told, Mr. Gray?" This time it was Miss Garvey who spoke.

"Look 'ere, Miss, I'm a confirmed bachelor, and you 'ave uttahly no chawnce. Try my friend Tompkins 'ere. 'E isn't a bachelor."

"I'll see Mr. Tompkins later. If you are a bachelor, Mr. Gray, you can afford twenty-five cents for the new library." And she got it.

"Now it's Mr. Tompkins' turn."

Tompkins looked at his friend in despair.

"Say, Gray, this beats an Arizona hold-up. Let's get out of here, or we'll go stranded."

"No, Miss, this friend of mine 'ere, Tompkins, 'as plenty of money in 'is pockets; and so go and get the other ladies. I'll 'old 'im till you come back."

But Gray made Tompkins bolt as soon as she left; and he bolted too, when he saw them coming. Neither of them could be found.

During this little episode Miss Gye sang a selection from *Aïda*, and responded to an encore by rendering the gipsy solo from *Il Trovatore*.

The word had been passed round among the ladies what was to be done if Silas Maglundy appeared; Miss Garvey, who knew him by sight, was told off to keep her eyes on the door.

But a note was handed to Father Sinclair instead, which dashed all hopes to the ground. It read as follows:

"The Reverend Father Sinclair will please excuse Mr. Maglundy's absence. He will be occupied all the evening with his contractors, with whom he is to discuss the proposed addition of the calf and the extras to the city fountain. Mr. Maglundy begs to inform Father Sinclair that he has changed the inscription a bit."

"Changed the inscription a bit! Evidently the work of some wag," mused the pastor, thrusting the note into his pocket.

"'Tis all well, Mr. Maglundy, provided you keep that calf episode to yourself."

The fortune-tents were doing a thriving business. Miss Brownless, dressed as a gipsy, was in one corner of the room, and Miss Seddon in the other.

Tompkins and Gray had quietly edged up to the latter's tent. Tompkins sneaked in and came out after five minutes, twenty-five cents poorer.

Gray was waiting for him.

"Strange how some people like to be fooled," said Tompkins, putting his hand over his bald head; "and the old fools are the worst."

"What did she tell you?" asked Gray.

But Tompkins and Gray got no further: Miss Garvey and half a dozen Marguerites were up to them with boutonnières for sale.

Tompkins looked at Gray, and Gray looked at Tompkins. Both were in the agony of despair.

"Have you got any more money, gentlemen?" asked Miss Garvey.

"All gone," vociferated Tompkins.

"All gone," echoed Gray, only louder.

"Well, we are looking for an auctioneer; and I hear, Mr. Gray, that you are excellent at that."

"I a hauctioneer, Miss!" exclaimed Gray. "What's that? 'Ow do you spell it? It must be my friend, Mr. Tompkins, you are aftah."

"No, sir; it is you we are after," insisted Miss Garvey.

"'Pon my 'onah, Miss, I'm willin' to wager tuppence that it's Tompkins you 'ah aftah."

It was Tompkins; for before the latter could escape, a dozen university students seized him and hoisted him onto one of the tables.

With the best possible grace, Tompkins, on whom all eyes in the hall were turned, entered into the spirit of the scene. He drew himself up and began:

"Ladies and gentlemen, the occasion is a memorable one. I regret that you have not seen fit to choose some one who could

fill the position better than I, and do credit to himself and this honorable assembly."

"Question, question," came from a dozen quarters at once.

"The question at issue, ladies and gentlemen, is this. I have seized its importance. The question at issue is to dispose of as much candy as possible, and of as many flowers as possible, for the greatest possible amount of cash. Is not that the question at issue at this solemn moment?"

"That is the question," echoed the dozen voices.

"Well, let us begin. Here is a splendid box, all done up in colors, and brimful of delicious chocolates. What am I offered? Look at the ribbons, ladies, the blue and the gray, mingling——"

"Tompkins must be a Southerner," whispered Miss Garvey to Clare Cayson.

"——their variegated tints recalling the heroic years—what am I offered?"

"But he is!" insisted Miss Garvey; "and he told us he was from Boston."

"Recalling the years of the great civil struggle—what am I offered?"

"Five cents," came a voice from the rear.

"Five cents I am offered for a two-dollar box of chocolates—Chattamauga brand—five cents. Are you not ashamed of yourself, sir?"

"Ten cents," ventured a voice.

"Fifteen," shouted another.

"Two bits," vociferated a Westerner.

"Ten and fifteen and twenty-five make fifty cents. Fifty offered—going, going—"

"One dollar."

"One dollar for a two-dollar box of candy, done up in blue and gray, recalling the events of forty years ago when you and I were young." He looked at Miss Garvey. "The two colors peacefully entwining a two-dollar box of chocolates. Half its value—going, going, gone."

Tompkins kept this clatter up for nearly an hour, and disposed of all the flowers and candy; even the chrysanthemums which, he declared, had come direct from Japanese gardens for the occasion.

"Wasn't he a success?" exclaimed Miss Garvey to Clare. "But he needn't have looked at me when he mentioned that horrid Civil War. People might really guess my age. I know they are trying hard."

This was a delicate point with the little lady; but she went over to congratulate Tompkins who had joined his friend.

"What did I tell you?" asked Gray. "And you wanted to get me up there?"

Every one voted Tompkins a success as an auctioneer. The university students were about to show their appreciation after their own peculiar methods, when Gray rescued his friend, and both escaped through the door.

The auctioning off was the last item on the programme of the evening. The orchestra played the National Anthem, which was listened to in respectful silence. The visitors then slowly dispersed; the lights were lowered; the Autumn Festival became a matter of history.

IX.—Unrest in the Camp of the Enemy.

The excitement and fatigues of the past couple of weeks had told on the organizers. It was two days before Mrs. Melgrove or any of her lieutenants appeared at the glebe-house.

"Well, *Madame la Presidente*," asked Father Sinclair, smiling, "what is the condition of the treasury?"

"Six hundred dollars, Father, and several ticket-sellers still to be heard from."

"That is splendid. It means at least four hundred books to begin with, does it not?"

"It should have been more. But the expenses were higher than we bargained for. We had to buy some of the flowers and the ribbon for the candy boxes."

"No matter," said the pastor, encouragingly; "that is a splendid result. And at your final meeting on Wednesday, will you not thank everybody concerned?"

The energetic President departed, conscious of a good work done; and the pastor put the money away in the safe.

But Father Sinclair could not get it out of his mind that six hundred dollars was a small sum with which to begin a free pub-

lic library. If men like Mr. Maglundy—and there were dozens of them in Laurenboro—could find several thousand dollars to put up drinking fountains, which nobody wanted, they could easily contribute a few hundred for a vastly more important work. And Maglundy had given just one-half dollar,—he had bought a ticket. The Newells had not contributed anything.

How could he approach these wealthy men and lay the affair before them? This was the problem that was worrying him. Might they not be urged to contribute, according to their means, their share to the work of God's Church and the welfare of souls, as well as the poor? But that was a subject for further consideration. The work in hand was to begin the library as soon as possible.

The day after the Festival, a squib appeared in the *Times*.

"The Directors of the Elzevir learn with regret that there is question of establishing a new library in this city. In view of the efforts they are constantly putting forth to meet the desires of all classes, the Directors consider it untimely—unfair, in fact—to neutralize the good the Elzevir Library is destined to do in Laurenboro."

Father Sinclair smiled.

"This is excellent," he mused. "The shoe is pinching somewhere. A bait thrown out to see who will be caught. We can wait."

He did not have long to wait. In the very next issue a note appeared in the *Times*.

"*To the Editor:*—

"Lest there should be any misunderstanding in certain quarters, I desire to say that I have nothing whatever to do with the movement on foot to establish a library in opposition to the Elzevir. I believe in centralization.

"R. KENNETH NEWELL."

"The insufferable audacity," thought Father Sinclair, "and the officiousness."

He laid down the paper when the telephone rang. It was the voice of Melgrove.

"Did you see to-night's paper?" Melgrove asked.

"I did," answered the pastor, "and our friend Newell has given us a hideous example of spinelessness."

"That thing should not be allowed to rest there," persisted Melgrove. "We must give those Newells a lesson. I'll drop a note to Burton myself."

"What good will that do?" asked Father Sinclair.

"At least it will show Kenneth Newell, and his likes, that they do not represent Catholic sentiment in this section. That's all."

"Nobody that I know ever thought they did," replied the pastor, "and a note from you now would only embitter Newell and make things worse. Could you come over to the glebe-house to-morrow evening?"

"I shall be with you at seven; will that suit?" And the 'phone rang off.

The whole of the next day was taken up by Father Sinclair's lieutenants in gathering in the ticket money and settling accounts. The total receipts from the Autumn Festival were $625.25, clear of all expenses, and a dozen tickets unaccounted for. Father Sinclair sent a note which was to be read at the final meeting of the organizers. It thanked Mrs. Melgrove and the ladies for their devotedness and their labor, and congratulated them on their success. But he was careful to add that the work was only just begun, and that he would call on them again when the book catalogues had arrived from the publishers.

At seven, Nanny ushered Horace Melgrove into the cosy study. Nowhere was that excellent man more at home than with Father Sinclair in the glebe-house. The two had been students together at St. Anselm's, and though they drifted in different directions in after-life, it was one of the pastor's very great consolations, when he moved into Laurenboro, to see his old friend Melgrove settled there in good circumstances. He had worked himself up to the general managership of one of the great insurance companies of the metropolis.

Horace Melgrove was a Catholic, pure and simple, and he was fearless in the expression of his principles. In fact, he was thought sometimes to be a little too hasty in putting them forward. Catholicism was so deeply imbued in him that he could see things only as the Church saw them, even in matters of busi-

ness. Justice for him, for instance, was something more than a mere term of law. In religion, his unflinching attitudes had antagonized others who could not always see things from his ultra-Catholic point of view. With Protestants he was considered a bigot; with weak-kneed Catholics, like Newell, he was over-zealous. But Melgrove was neither; he was simply a practical member of his Church. Half a dozen like him would leaven any parish.

After the cigars had been lighted, and the topics of the day discussed, the Newell episode was disposed of. Business considerations, Melgrove had learned, were at the bottom of Newell's grovelling note to the *Times*. When a man tries to keep friendly with the hare and the hunter, he has many a humiliating leap to make, many a prickly hedge to cross. A Catholic with only hazy convictions, or without courage to uphold the few he has, capitulates before the enemy on every occasion, and becomes a scandal for his brethren.

Melgrove was strongly inclined to carry out his intention of the previous evening to send a note to the *Times*, to protest against the officiousness of Newell. It would head off others of his class who might share his sentiments on centralization in library matters.

"If we let that pass," he asserted, "we shall soon have a deluge of correspondence, protesting against superfluous libraries. I'm for nipping such impertinence in the bud, and in the public press too," he added, energetically.

"Theoretically, you are right, Melgrove," replied the pastor. "If Newell and his friends will air their grievances against us before the public, they should let the public be listeners to the end. But practically, would it be prudent? Men like Newell do not take kindly to castigation in public. A sound half-hour's talk with him would do him more good than a letter from you in the *Times*, which would keep wounds open unnecessarily. Newell belongs to the class that would like to pass for liberal,—not too bigoted, you know. It is his education that is responsible for this. Newellism would like to reconcile the Church and the world. It has not yet seized what the oneness of Truth is, Melgrove; nor how the human mind must necessarily recoil from error. Don't be too hard on Newell. I shall try to see him."

Melgrove acquiesced; but as if recalling something he had nearly forgotten, he spoke up.

"I have a suggestion to make."

The smoke began to curl up to the ceiling.

"Well?" retorted the pastor, "I am waiting."

"You should give that new library a name as soon as possible."

"How would Laurenboro Free Library do?"

"Excellent. Now we have a handle to pull in the shekels with."

"Second suggestion," he continued. "Why not get some celebrity to lecture in Laurenboro under the auspices of the Free Library? It would bring the concern before the public in an intellectual way, and give it lots of advertising."

"Whom would you suggest?"

"There is a man creating quite a sensation across the border just now"—Melgrove pulled a prospectus from his pocket—"Professor Blundwell Orrin-Flume."

"Phew!" cried Father Sinclair, who had advanced ideas of his own on triple-masted and hyphenated celebrities.

"He has a series of lectures," continued Melgrove. "Could we manage to get him for one, at least?"

"I see no objection on the horizon," answered the pastor. "What are the lectures about? Have you the list? Let us choose one."

Melgrove began to read:

"'First Lecture: delivered successfully over five hundred times in different parts of the Union: *The True Inwardness of Self.*'"

"Pure cant," exclaimed Father Sinclair. "Some psychological analysis that has neither philosophy nor sense. Where do these people get their philosophy? Pass on."

"'*Sunshine and Shadow*, delivered——'"

"Moonshine and darkness," said the pastor. "Pass on."

"'*The History of Hypocrisy.*'"

"Has no history. It is ever present. Next."

"'*Shibboleths and Claptrap.*'"

Father Sinclair reflected. "That sounds well to me. Shibboleths and Claptrap? If the man would only treat the subject

in a practical way, I think it ought to take. You might write to him and get his terms."

"I did write," answered Melgrove, "and here is the answer," handing the letter over.

"Professor Blundwell Orrin Flume respectfully refers all applications for dates and lectures to the Flume Lecture Bureau, Irving Square, New York. His terms are: Two Hundred and fifty dollars and expenses."

"But where are we going to get a quarter of a thousand dollars to pay a man for an hour's lecture?" asked the pastor.

"Advertise. Get the *Times* to talk about him. Get the citizens' curiosity aroused. Write to Flume for an anecdote or two. Hire the biggest hall in town. Spend fifty or seventy-five dollars in bill-posting; and so on; and so on."

"But supposing 'Deception' be our shibboleth after all this claptrap?" objected the pastor.

"The lecture will be a success,—if we go about it in the right way."

"Will you undertake the job, Melgrove?"

"Of course; willingly. I shall start to-morrow."

The visitor bade good-night to the pastor and left the glebe-house.

Melgrove was in his pastor's estimation more of a philospher than he was given credit for. People do not object to an occasional hoodwinking; they take kindly to it; it is one of the phases of our social life. And his scheme of advertising the lecture was simply carrying out a practice that is changing the conditions of the world. Newspaper notoriety as a way to wealth is what most men are looking for; and they get both, because the rest of the world likes to be hoodwinked. Father Sinclair would have shrunk from such methods, but Melgrove had the commercial instinct. He knew the people and how to catch them. That is why he went down town next morning to the *Times* office, and had a long talk with Burton, the editor. The result of the interview was the promise of all the space he wanted to advertise—Burton called it "booming"—the event which was to take place the following week.

Three days later a double column half-tone portrait of Pro-

fessor Flume appeared in the *Times*. He was billed to speak in Orpheon Hall eight days after, in aid of the Laurenboro Free Library. Subject: "Shibboleths and Claptrap."

Day after day a half column appeared in print about the lecturer; his early struggles; how he took to the lecture platform; his experiences in slumming in London; his escape from a mob in Chicago; his visit to the King of Siam, etc. All Laurenboro was discussing Professor Blundwell Orrin-Flume before the week was out.

Melgrove had the tickets printed at once and distributed in various parts of the city. He had the plan of the Orpheon Hall on view in the Eagle Rotunda, whither he went every day to see how the boxes and reserved seats were going. They were going faster than he had anticipated, and he took the precaution of reserving a few "complimentaries" for the ladies who had worked so hard during the Autumn Festival. Melgrove's tact kept pace with his skill in matters of organization; and those who knew him were sure that there should be no bitterness or ill-feeling in anyone after he had completed the work he had in hand.

Only three days remained before the lecture, and the *Times* was still talking about Flume.

"What's shibboleths, Jake?" asked Mrs. Herris, one evening after laying down the paper. "The *Times* is doing nothing all these days but talking about that new lecturer and about *Shibboleths and Claptrap*."

"Shibboleths—well, madam—you know what claptrap is—don't you, dear?"

Jake made this remark unwittingly. He was only trying to gain time while he leaned over to get his Worcester.

"Jacob Herris, you are not answering my question. But I am going to hear him all the same. Have you secured the tickets?"

"Why, madam, he lectures only the day after to-morrow. He hasn't reached town yet. There is plenty of time to get tickets."

"There is not plenty of time, Jake. I heard to-day that the box office is closed, or about to close, and no more tickets would be sold."

"That is only an advertising dodge, my dear. Some shrewd genius is engineering that lecture, you may depend upon it. And he will have a house full, too. I'll get the tickets to-morrow. But where and what is the Laurenboro Free Library, pray?"

"Haven't you heard? That is the new library the Catholics are getting up. Father Sinclair is the prime mover in the affair."

"Glad to hear it," said Jake Herris. "Father Sinclair is a man whom I respect. You'll find no trash in that library, if he has anything to do with it, as you do in the Elzevir."

"Jake, you shouldn't speak that way. Are not two of our church elders among the Directors?"

"Ahem," retorted Jake, shrugging his shoulders, "that doesn't make the library any better."

But a disappointment awaited Herris the next morning. The box office in the Orpheon was closed. All the tickets had been sold, and he went home to inform his wife that they should have to forego the pleasure of hearing Professor Flume. "Sorry we can't hear Shibboleths," said the husband, looking at his better-half. "As for hearing Claptrap—that pleasure will end in the grave."

Herris disappeared quickly; for his wife was going to say something he did not care to listen to. He went to his desk and penned a note to Father Sinclair:

"*Dear Reverend Sir:*

"The tickets for the Flume Lecture are all bought up. However, I am desirous of showing my appreciation of your work. Herein you will find a small cheque to help a good thing along.

"Sincerely,

"JACOB HERRIS."

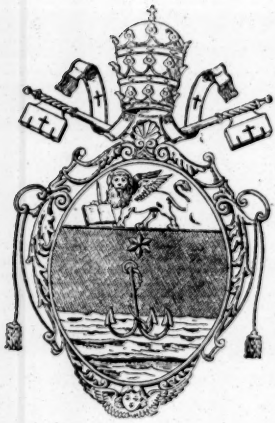
Father Sinclair found a cheque for fifty dollars in the letter when he opened his box in the post office the next morning.

"A gratifying note from a non-Catholic," he mused, "which I shall frame and place beside the Newell letter to the *Times*."

E. J. DEVINE, S.J.

Montreal, Canada.

(To be continued.)



Analecta.

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

De examinibus subeundis in Urbe ab omnibus ordinandis ex utroque clero saeculari et regulari, non exceptis Sodalibus e Societate Iesu.

PIUS PP. X.

Motu Proprio.

Sacrosancta Tridentina Synodus de iis agens, qui ad sacra initiandi forent, sic perscribebat: "Sancta Synodus, antiquorum canonum vestigiis inhaerendo, decernit ut quando Episcopus ordinationem facere disposuit, *omnes* qui ad sacrum ministerium accedere voluerint, feria quarta ante ipsam ordinationem vel quando Episcopo videbitur, ad civitatem evocentur. Episcopus autem, sacerdotibus et aliis prudentibus viris, peritis divinae legis ac ecclesiasticis sanctionibus exercitatis, sibi adscitis, ordinandorum genus, personam, aetatem, institutionem, mores, *doctrinam* et fidem diligenter investiget et examinet."

Ex quibus profecto patet neminem omnino excipi a doctrinae periculo subeundo, qui velit ad sacros ordines promoveri; itemque

doctrinae periculum eiusmodi, non quasi pro forma atque obiter, sed diligenti investigatione faciendum.—Ac merito quidem: non enim promiscuum est, doctus sit an indoctus qui sacris initietur: sed ea prorsus ratione qua castis rectisque moribus commendari illum oportet, eadem et doctrina exornari necesse est.

Hinc Decessores Nostri, praesertim vero Alexander VII f. r. Const. *Apostolica sollicitudo*, de doctrinae examine ab ordinandis rite peragendo, multa monuerunt ac sapientissime decreverunt, tum pro dioecesibus universis, tum praecipue pro hac alma Urbe, quae ipsis erat peculiari officio commendata, utpote Romani Episcopatus sedes.

Quae cum decursu temporum, ut assolet in humanis, nonnihil neglecta fuerint: placet Nobis, quoniam res agitur momenti maximi, quid in ea re sit praestandum enucleatius edicere ac distinctius statuere. Quae igitur sequuntur sancte in posterum praestanda volumus et mandamus.

I. Quicumque in Urbe, sive de saeculari clero sive de regulari, sacris ordinibus initiandi erunt, omnes, excepto nemine, doctrinae periculum facient in Curia Cardinalis Vicarii Nostri. Qua in re Tridentinae Synodi decreta innovamus et confirmamus, ac privilegium exemptionis quodcumque penitus exstinguimus, atque illud etiam quo fruitur Societas Iesu ex Constitutione *Pium* Gregorii XIII et Constitutione *Quantum* Pauli V Decessorum Nostrorum.

II. Quibus de rebus quave methodo examinandi sint, qui vel sacram Tonsuram vel minores Ordines sunt suscepturi praxis edocet, quae huc usque obtinuit, quamque Nos obtinere in posterum, nulla mutatione, volumus.

III. Ad maiores Ordines qui sunt evehendi, ii de *Instructione* primum interrogandi sunt, quae ad Ordinem suscipiendum pertinet. Tum etiam tractationes aliquas de Theologia dogmatica proponent; videlicet, unam pro Subdiaconatu; binas pro Diaconatu; ternas pro Presbyteratu, ac praeterea tractationem de Sanctissimo Eucharistiae Sacramento.

IV. Qui ad Diaconatus Ordinem promovendi sunt, in faciendo periculo, tractationem theologicam, quam pro Subdiaconatu proposuerunt, iterum proponere ne queant: item Sacerdotio qui sunt augendi, tractationem nullam proponant, de qua in praeteritis examinibus tentati iam fuerint.

V. Quas quisque theologicas tractationes proponat, singulorum ordinandorum arbitrio permittimus. — Cardinalis tamen Vicarii Nostri erit Tractationum seriem perscribere ac definire, praeter cuius limites nulla ordinandis eligendi facultas esto.—Singula porro examina quam diu sint protrahenda, eiusdem Cardinalis Vicarii Nostri prudenti arbitrio statuendum relinquimus.

VI. Quicumque, ex ordinandorum numero, Theologiae lauream in aliqua pontificia Universitate consequuti fuerint; eos a subeundo periculo de re theologica exemptos volumus.

VII. Pontificia decreta quae adhuc vigeant, et Vicariatus Nostri urbani consuetudines, quae hoc Motu-proprio Nostro non sint mutata vel abrogata, vim omnem ac robur in posterum etiam obtinere volumus ac decernimus.

Contrariis non obstantibus quibuscumque.

Datum Romae apud Sanctum Petrum, die XVI Iulii anno millesimo noningentesimo quinto, Pontificatus Nostri secundo.

PIUS PP. X.

E S. CONGREGATIONE RITUUM.

DECRETUM SEU INSTRUCTIONES CIRCA EDITIONEM ET APPROBATIONEM LIBRORUM CANTUM LITURGICUM GREGORIANUM CONTINENTIUM.

Quum Sanctissimus Dominus Noster Pius divina Providentia Papa X suis litteris Motu Proprio datis sub die XXV Aprilis anni MCMIV disposuerit, ut editores cantum gregorianum a Se restitutum typis mandare possint iuxta Vaticanam editionem opportunum huic Sacrae Rituum Congregationi visum est nonnullas instructiones seu leges evulgare a praedictis editoribus observandas, quandocumque novam aliquam impressionem cantus liturgici parare voluerint. Hae autem leges, in audientia diei VII vertentis mensis Augusti ab eodem SS.mo Domino Nostro admissae et approbatae, sunt quae sequuntur:

I. Editores seu typographi cuiuscumque loci vel regionis, qui gregorianas melodias in Vaticana editione contentas imprimere voluerint, sive aequali forma sive grandiori vel minori, sive omnes,

sive aliquas tantum, ab eadem Sede Apostolica prius facultatem obtinere curabunt.

II. Ab unoquoque ex editoribus, qui huiusmodi pontificiam facultatem obtinuerint, haec erunt diligentissime attendenda:

(*a*) Forma notularum aliorumque gregoriani cantus signorum ea debet servari quam maiores instituerunt et editio Vaticana adamussim exhibet.

(*b*) Nihil praesertim mutari potest in ordine quo eaedem notulae pro variis sonorum intervallis sibi succedunt.

(*c*) Neque pariter in modo quo ipsae notulae pro diversis neumarum, ut aiunt, formulis copulantur.

(*d*) Absolutissima quoque verborum sacri textus relatio ad notulas cantus observetur, ita ut unaquaeque syllaba notulae vel notulis suis penitus subiaceat.

III. Editione parata ac confecta, nefas erit ipsam evulgare et in sacris functionibus adhibere cuique, nisi eam Ordinarius loci declaratione munierit, qua de eius concordantia constet cum editione typica vaticana.

IV. Ordinarius vero declarationem huiusmodi non concedat, nisi prius censores in cantu gregoriano periti, collatione facta diligentissime, in scriptis, onerata conscientia, testentur novam editionem cum Vaticana omnino concordare.

V. Illis officii liturgici partibus quae cantus diversos pro diversitate diei vel festivitatis admittunt, ut v. g. hymni et Ordinarium Missae, melodiae, possunt adaptari, quae in editione typica non reperiantur, et a Sacra Rituum Congregatione approbari, servatis debitis conditionibus, iis maxime quae in (§ d) Motus proprii XXV Aprilis MCMIV apponuntur. Minime vero tonorum seu cantuum huiusmodi varietates admittantur in caeteris partibus, v. g. in Antiphonis et Responsoriis sive Officii sive Missae.

VI. Si autem agatur de officiis propriis alicuius Ecclesiae vel Ordinis regularis Romanum ritum sectantis, aut de Officiis noviter concessis, gregorianae eorum cantilenae, a viris peritis restitutae vel concinnatae item Sacrae Rituum Congregationis approbationi subiiciantur: qua obtenta, Ordinarius loci certior factus, ut supra, de concordantia cum originalibus a S. C. recognitis, declarationem requisitam concedet.

VII. Tolerari potest quod cantus gregorianus notulis musicali-

bus modernis edatur, dummodo periculum sedulo amoveatur, quominus ordo notularum ac neumarum quomodocumque deturbetur. Ordinarius itaque pro hisce editionibus in commodum fidelium approbationem suam concedere poterit, si ei constiterit, iuxta art. 4 et 6, de fideli conformatione cum editione typica vel melodiis approbatis.

VIII. Quandocumque liber sacrum cantum continens vel melodia quaelibet, liturgica Sacrae Rituum Congregationi ad approbationem obtinendam subiiciuntur, tria exemplaria ad eamdem mittenda sunt.

IX. Melodia gregoriana ad usum liturgicum a S. R. C. secundum normas praedictas destinata et commendata, ad sacrum Ecclesiae Romanae thesaurum seu patrimonium, sicut ipse textus, pertinet. Itaque quando novus textus fidelibus ab ipsa proponitur seu conceditur, cantus textui respondens ita simul concessus reputatur, ut nullus editor vel auctor querelam de eo movere possit, quod Apostolica Sedes easdem melodias ad alias extendat ecclesias.

Contrariis non obstantibus quibuscumque.

Die XI Augusti MCMV.

A. *Card.* TRIPEPI, S.R.C., *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

SECRETARY OF BRIEFS publishes a *Motu proprio* of Pope Pius X in which the Sovereign Pontiff requires that in future all candidates in the City of Rome for major orders must submit to regular examination by the Roman Vicariate.

S. CONGREGATION OF RITES explains what the Holy See requires of publishers of the new Vatican edition of the Gregorian Chant Books. In the Conference Department of the next number will be found a translation of these regulations.

BISHOP BELLORD'S VIEW OF SACRIFICE.[1]

To the Editor of THE ECCLESIASTICAL REVIEW:

With much more than ordinary interest I have read and endeavored to think out the articles given in your REVIEW by my friend Bishop Bellord, on the notion of sacrifice in general, and, in particular, of the Sacrifice of the Mass. It makes one pause before giving an opinion on the subject, and of his special view of it, seeing that the writer has passed away from this world of controversy and questioning, and can now neither answer nor explain. He asked me, however, to say what I thought of it all, and the wish of a dying man is law. You have kindly added your invitation to his request, and therefore one need have no further hesitation.

His statements as to the essence of the Mass are certainly somewhat original, and, I suppose, may be said to be new. To anyone accustomed to the ordinary text-book and the everyday comments from the professor's chair, the articles may indeed seem startling.

Before proceeding further, let me make this remark: those who knew the Bishop well realized always the intensity of his

[1] In the December number this discussion will be brought to a close with a supplementary statement on the subject by Father Lehmkuhl, S. J. The concluding paper of the Rev. Dr. Cronin, of Rome, will then appear also.

zeal, joined with a great originality of mind. This originality was born of a large and generous outlook upon every subject he touched, and a great desire to make acceptable to men the beautiful truths of the Church of God.

I cannot follow him in his view, and so far as I can understand it, I feel it very difficult to agree with him. He appears to present a view of the Mass which is not quite adequate; he does not link it, as we have the Mass now, sufficiently with Calvary and the Cross; and he makes no note of the fact that the Body and Blood of Christ are offered up before they are taken in Holy Communion. I say designedly "as we have the Mass now," and I shall return to this remark later on.

At the same time, one is bound to consider that the precise point of the essence of the Mass is one which theologians have not yet clearly defined. For example, Scavini tells us: "Alii cum Pignatelli essentiam sacrificii Eucharistici collocant in ejus tantum sumptione; quia in ea tantum destructio illius habetur in quo quidem propria sacrificii essentia sita est." Here we see an author placing the essential moment just where the Bishop does, though their reasoning on the matter is diverse. Then Scavini goes on to say: "Alii cum Azorio collocant in oblatione quae consecrationem sequitur illis verbis: 'Unde et memores,' etc.; ratio quia sacrificium non est nisi victimae oblatio." Perhaps I may be permitted to say that I should personally accept this second opinion given here rather than any other I know, on the supposition, of course, that it is explained and developed more fully, and to this I will return again.

The Bishop evidently wrote that he might elicit opinions, and he has given his own in public with the idea of testing its worth. His desire is to broaden and deepen a subject which is most dear and important to us all. There are views which are given and commonly accepted; and yet one feels very keenly at times that these views are crude and very inadequate to express and fully develop the meaning and grandeur of the Mass.

We are said, for example, to stand on Calvary when we come to the Holy Sacrifice; but we sometimes forget that, while it must bring in the Cross and Death of our Lord and Saviour, most beautifully and wonderfully, the Mass means a very great

deal more. Seldom, if ever, do we see it pointed out in treatises or books of devotion that the Mass is offered up in memorial of the Resurrection and Ascension of our Lord, as well as of His Passion, though we know that the Church insists upon this in the Liturgy, and in more places than one.

But we must go step by step, and, to clear the way, we may take the offering of the Mass in three settings:

1. in its aspect to the Cross;
2. in its aspect to the Last Supper; and
3. as we have it now.

I use the word *offering* designedly, as I think it important, and I hope to show this as one proceeds.

1. In regard then to Calvary. It is true indeed that the Mass represents Calvary and the Cross; yet even here the outlook is narrow, because notions are crude and sometimes are pressed too far.

It is commonly said that the essence of the Mass is in the consecration; that by the words the sacrifice is made; that our Lord, by these words, is brought to a condition of mystic death; and that in this mystic slaying consists the sacrificial act of the priest, and the essence of the Mass. Now, the Council of Trent tells us that the Mass is one and the same with the Sacrifice of the Cross, and it is well to remember that in the Sacrifice of the Cross our Lord did not slay Himself. He *offered* Himself only, and the priest on earth who takes His place does just what He did, nothing less and nothing more.

It appears to be forgotten that the Sacrifice was made only once, and that even then, so far as the slaying went, that part was done by the hands of wicked men. The Divine Victim's part was to accept the death, and make an offering of Himself to the Majesty of God. In the "Oblatio Sacrificii, *seu directio intentionis ante Missam*," we say, in the preparation for Mass, "Domine, Jesu Christe, in unione illius divinae intentionis, qua ipse in ultima coena et in ara crucis Sacrificium Corporis et Sanguinis Tui, Deo Patri obtulisti, hoc idem sacrificium ei *offerre* intendo." When the Mass is over, we repeat the idea: "Placeat Tibi, Sancta Trinitas, obsequium servitutis meae, et praesta, ut sacrificium quod oculis Tuae Majestatis indignus *obtuli*, Tibi sit acceptabile." The

Council of Trent says: "Si quis dixerit, in Missa non *offerri* Deo verum et proprium sacrificium, anathema sit."

Christ offered Himself on the Cross; we offer him now; the "Consummatum est" of Christ becomes the "Ite, Missa est" of the priest, when the Sacrifice has been sent up to God.

There is a passage in Newman's *Loss and Gain* which is constantly quoted with satisfaction, but I confess that I have never read it myself without feeling a sense of shock. Most people will remember where he is speaking of the rapidity of the Mass and the words he quotes, at the end of the passage: "What thou doest, do quickly." One hardly knows what the eminent writer had in his mind when he penned these lines, but if they are taken very seriously, then certainly sometimes they might fit in very painfully with this notion of our representing the function of those who with their hands and words slew our Lord upon the Cross.

Even a theologian like de Lugo sees the difficulty of the theory that the Mass consists in the words of consecration. He is commenting upon an author whom Vasquez has praised, and he says: "Simeon Thessalonicensis quem affert P. Vasquez ex Francisco Turriano, ubi quaerit, quando munera sacrificentur? respondet, 'nec ante consecrationem, nec post consecrationem, sed in ipsa consecratione; tunc enim fit mutatio ex pane non mactato in Corpus Christi quod vere fuit mactatum: Hoc testimonium valde commendat Vasquez dicens, illud esse omnium praeclarissimum, sed immerito: auctor enim ignotus est, vel saltem ignobilis, cum sit modernus, et ad minus schismaticus.'" He himself goes on to a curious view of his own: that our Lord is brought into a lower state of existence; an opinion which, I think, with all respect, gets away from the Cross altogether. However, one need not dwell upon this, except only that it may be interesting to note a small extract, where he almost appears to join company with Bishop Bellord, though I dare say he (de Lugo) would be astonished to hear one say this. These are his words: "Licet ipsa consecratione non destruatur (Corpus Christi) substantialiter, tamen destruitur humano modo, quatenus accipit statum decliviorem et talem quo reddatur inutile ad usus humanos corporis humani, et aptum ad alios diversos usus per modum cibi."

2. When now we come to the consideration of the Last Supper, of the first Mass that was said, and to examine what our Lord did there, the view is broadened further, and we shall see, I think, the idea of offering more prominent still. Here let me quote a passage from St. Thomas, which is very interesting, and in the present connection, in my opinion, extremely significant. It is found in Chap. XI, Lect. 6, of his commentary on St. Paul's First Epistle to the Corinthians: "Christus corpus suum tradidit inter coenam, sed sanguinem suum dedit expresse post coenam. Cujus ratio est, quia corpus Christi representat mysterium Incarnationis, quae facta est legalibus observantiis adhuc statum habentibus; sed sanguis in Sacramento directo representat passionem, per quam est effusus, et per quam sunt terminata omnia legalia."

Here certainly we have no idea whatever of the mystical slaying by the words of consecration. St. Thomas appears to say, in continuing his comment, that our Lord took the Blood which He held in the chalice, which Blood was about to be shed for them, then offered It, and afterwards gave It to His disciples as a pledge of their salvation and a pledge of the new pact or testament (novi et aeterni testamenti) which was just established. He goes on to say: "Et ideo Dominus de hoc dicit: Hic calix novum testamentum est in meo sanguine: quasi dicat: Per id quod in hoc calice continetur, commemoratur novum testamentum per Christi sanguinem confirmatum."

Does it not appear that we have three things in this first great solemn rite of the Last Supper: the Real Presence by consecration of the bread and wine; the offering, in anticipation, of the Precious Blood; and then the pledge by Holy Communion of the New Testament for man's salvation? What our Lord did then, we do now, only that His action on that night was anticipative, ours now is retrospective. But in each case there is no slaying, only the offering of the Sacrifice.

3. We come at last to the study of the Holy Sacrifice, as we have it now, as the Church presents it, as we celebrate it. As I said at the beginning, the Mass is Calvary and the Cross indeed; but is it not, in a wonderful and beautiful manner, something very much more? To my mind, the idea that at Mass we assist in spirit merely on Calvary is entirely inadequate, and I believe sub-

versive of a grand and glorious truth which is set out in every part of the Liturgy of the Church. *Lex orandi, lex credendi*, and on this rule, out of the Missal we use, we see the teaching of the Church. In the Mass we offer Christ to the Eternal Father, or rather He offers Himself through us as He is now. Seldom do we see the truth pointed out that in the Holy Sacrifice we are in Presence of a Living Christ; and yet, how it is impressed upon us in the Mass as we say it, that we are offering it in memory of the Resurrection and Ascension of Christ! "Suscipe, Sancta Trinitas, hanc oblationem, quam Tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini Nostri." "Unde et memores, Domine, nos servi Tui sed et plebs Tua sancta, ejusdem Christi Filii Tui, Domini nostri, tam beatae passionis, necnon et ab inferis resurrectionis, sed et in coelos gloriosae ascensionis; offerimus praeclarae majestati Tuae de Tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitae aeternae et calicem salutis perpetuae." May one not remark by the way, the importance of realizing this at the present day, when the great thing we have to preach is our Lord's Divinity, His present living Life?

One step further. If the Mass were merely the assisting at our Saviour's mystic death, surely the vestments should always be black, or at least of a sombre red. But the Church has guided us otherwise. If again *lex orandi* is *lex credendi*, the lesson coming from the mind of the Church seems to me very clear indeed. We put on a robe of regal splendor, and all that art can give has been spent upon the vestments of a priest saying Mass. The grand pontifical function, the glorious papal celebration, tell us of Christ's Resurrection and triumph, though that triumph was won through a battle of blood. It reminds us indeed of suffering and death, but a death overcome by the very Victim who died. Music and song, bright color of silk, sparkling jewels and the beauty of flowers, accompany the Sacred Host we have consecrated at Holy Mass.

And this brings us in touch with another reflection. We may well believe, and it is good to believe, that had sin never happened, Christ would have come. The Incarnation would have been God's most perfect work and the Incarnate Word as God and Man

would have offered the highest possible homage and worship to the Divine Majesty. And if the Incarnation had been, the Mass and Blessed Sacrament we might have had on earth also. Is it merely a fancy to suppose that our Lord gave us His Body and Blood and the first Mass also, precisely before He died, that this truth might be manifest? We have then, I think, what we should have had in any case; only, on account of the accident of sin, the suffering and death have been added. The Mass is latreutic, eucharistic, as it would ever have been, but it is propitiatory also now, because of sin. We come with our hands filled with adoration and praise, but we cannot enter the Holy of Holies till the handwriting that was against us has been blotted out. We have the Banquet as we should have had it in any case, but the Banquet has been purchased with the price of Blood. Still and through it all, the Holy Sacrifice, as we have it now, is a service to God which brings supremest joy to angels and to men.

In conclusion, may I give, with all due deference, a résumé of what I conceive to be implied in the Celebration of the Mass.

First of all, the priest has a participation in the divine power which, through the words of consecration, brings down upon earth the sacred Body and Blood of Christ. *Secondly*, the priest, holding that Body and Blood, offers It as Christ offered It, and does offer It now, in most perfect adoration of God, and as a propitiation for the sins of men. This offering, which we may call perhaps the essence of the Mass, is developed strongly and beautifully in the prayers following the Consecration. In the first prayer, *Unde et memores*, we have, as already pointed out, the idea of Christ having suffered indeed, but risen and living in Heaven, and as such offered up to the Divine Majesty. In the second prayer we have the Mass and the Offering of the Sacrifice linked with those which were offered of old and of which the Mass is the fulfilment. "Sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam." In a word, Christ offered Himself before His Death at the Last Supper. He offered Himself in His Death on the Cross. He offers Himself now, by the hands of the priest, as having triumphed over death, risen, and ascended into

Heaven. All is the same because the Body and Blood are the same, and the Great High Priest is one in all.

Thirdly, in the third prayer after the Consecration we get the idea of Holy Communion, and I should like to say to the Bishop, if he were on earth to hear me, that in this third prayer there is brought out to a certain extent the notion which runs through his theme. The Host and Chalice are sent up on high to the Divine Presence: "Jube haec perferri per manus sancti angeli Tui in sublime altare Tuum, in conspectu divinae Majestatis Tuae." And they are then brought down to earth again as the Banquet of the Children of God: "ut quotquot ex hac altaris participatione sacrosanctum Filii Tui Corpus et Sanguinem sumpserimus omni benedictione coelesti et gratia repleamur."

Though we cannot agree with all that the Bishop has written, we may appreciate his desire to invite discussion, and the opportunity thus given to express one's views. And he has added the provision, which is the safeguard of us all, that both thought and will bow down in all things to the teaching of the Church.

He has intensified indeed the aspect of Holy Communion. There is much, however, to be said for this, since every Host and Chalice which is consecrated and offered, is destined in the end to be a glorious Banquet, and the life-giving food of the individual soul.

SAMUEL JOHNSTON.

Brighton, England.

FATHER REILLY'S CRITIQUE OF OUR RECENT BIBLE STUDY FOR JUNE.

We are sincerely grateful to the Rev. Thomas a'K. Reilly, O.P., S.T.L., for examining our June contribution to the *Recent Bible Study* with a care that is seldom devoted to the contents of that department. And we are still more beholden to our Rev. examiner because he has thought it worth his while to unite his efforts with ours in the endeavor to assign to one of our most prominent Scripture students his true opinions, and to these opinions their true value. Moreover, our Rev. critic has thus given us an opportunity of repeating our own views in a briefer and perhaps clearer form.

1. In connection with Fr. Lagrange's *Major Premise* we said that his syllogistic series is inapplicable to "historical and scientific" truths in the Bible. This was our proof: Fr. Lagrange's syllogistic series concerns truths *taught* in the Bible. But, according to Fr. Lagrange, historical and scientific truths are not *taught* in the Bible. Hence Fr. Lagrange's syllogistic series does not concern historical and scientific truths in the Bible.[1]

What does Fr. Reilly answer? As to our Major Premise, he passes over "the requirements for formal teaching, adopted from Fr. Nisius." As to our Minor Premise, he proves it "touching profane things"; he admits it with regard to historical and scientific propositions that are inspired without being revealed; but he denies it with regard to propositions "at once revealed and historic and scientific." Hence he narrows down our Minor Premise and our conclusion to the following form: But, according to Fr. Lagrange, historical and scientific truths which are inspired without being revealed are not taught in the Bible. Therefore, Fr. Lagrange's syllogistic series does not concern historical and scientific truths in the Bible which are inspired without being revealed.

Even with this limitation Fr. Lagrange's syllogistic series remains inapplicable to a wide range of Biblical truths, and, we are afraid, to precisely those truths that give most trouble to our commentators. To say that the syllogistic series applies to these truths "negatively," is like saying that a wrong key opens a door negatively. But is Fr. Reilly right in his distinction of our propositions? Is the expression *des vérités révélées et des faits historiques connexes*[2] rightly explained by the phrase "those [propositions] that are at once revealed and historic and scientific"? We will not quarrel about the addition of the term "scientific," which has no equivalent in the French original; but if the *faits historiques connexes* were to be regarded as revealed, would they not fall under the class of *véritées révélées?* Our Minor Premise and conclusion seem therefore to stand in their unlimited width.

2. Fr. Lagrange's *Minor Premise* remains "scathed" even

[1] Fr. Reilly supposes that we deny our Minor Premise; but this is a mere inadvertence.

[2] The omission of the word *révélées* in Fr. Reilly's quotation was due no doubt to an oversight of his amanuensis.

after Fr. Reilly's able defence. We denied that "God teaches in Scripture only what is taught by the inspired writer." In proof of this we said: (*a*) "God teaches the truth conveyed by the typical sense, and the sacred writer does not necessarily intend it." Our contention is not impaired by the fact that the *existence* of the typical sense in any given passage can be known only by revelation, nor by the fact that "what signifies here is not the terms, but things." These elementary truths are known to every tyro in Scripture lore and were supposed by us. They do not contradict the truth that the typical sense is one of the genuine senses of Scripture, taught by God in and by Scripture. And again, as Caiaphas' words, "It is expedient for you that one man should die for the people," contained God's hidden meaning before God had revealed it, so do the Scripture types contain the typical sense before God reveals its existence. Truly then "God teaches the truth conveyed by the typical sense, and the sacred writer does not necessarily intend it."

(*b*) We drew attention to the arguments advanced by Dr. McDonald in the *Irish Ecclesiastical Record* for April, 1905.[3] We asked, what were the Messianic ideas held by the Old Testament prophets, and what were the eschatological views of the New Testament evangelists. If these ideas and views were *contrary* to the true sense of Scripture, we fail to see how God can be said to have taught only what is taught by the inspired writer. We need not deny Fr. Reilly's contention that "a man can teach a truth without himself grasping its full significance;" we need only urge the impossibility that a man should teach, in the proper sense of the word, the contrary of what he intends to teach.

3. Fr. Reilly finds in our treatment of Fr. Lagrange's *Subsumed Minor Premise* a failure in an informal distinction and a trap. Neither is present. (*a*) *No Failure in Distinction.* We grant that "the sacred writer teaches only what he intends to teach" in passages whose objective sense is ambiguous. But when the objective sense is not ambiguous, then the sacred writer teaches what he intends to teach, if he intends to teach the objective sense; he does not teach what he intends to teach if he does not intend to teach the objective sense. Thus far for the distinc-

[3] P. 343.

tion.[4] (*b*) *No Trap.* The trap which Fr. Reilly finds in our "reply" is founded on our supposed ignorance of the essential elements of the typical sense. We are not conscious of having given occasion for such a supposition.

4. Finally, a few words about Fr. Billot's three statements. (*a*) Fr. Reilly misunderstands the first of these statements. Fr. Billot denies that the inspired writers are *principal authors* just as profane writers are. Fr. Reilly believes, his opponent denies that the sacred writers are supernaturally *unillumined* just like profane writers. (*b*) Fr. Reilly does not meet Fr. Billot's second statement. Fr. Billot denies that Biblical writers chose their own *literary form;* Fr. Reilly speaks of the writers' *individuality* and their *style.* And even these irrelevant remarks he does not prove. The writer of II Mach. 15: 39 might well have written the words quoted by Fr. Reilly even if God had clearly determined the kind of style to be employed. (*c*) Fr. Reilly does not disprove Fr. Billot's third statement. We know that the sacred writers were supernaturally inspired, and their works are inerrant; Fr. Billot therefore is justified in excluding from Sacred Scripture all those literary forms which he considers incompatible with inerrancy. For by inspiration and inerrancy at least were the sacred writers in advance of their contemporaries.

We fully agree with Fr. Reilly in his readiness to embrace the truth in whatever form it may appear. But while we are prepared to open our minds to its novel forms let us also have the courage to defend it in its traditional dress.

[4] In keeping with our last sentence of the preceding paragraph, we expressed it as our conviction that "it would be wrong to claim that the writer did not intend to say what is actually said in the passage;" that he does not intend to teach its objective sense. Why then make such a distinction? Because "recent apologists appear to sin in this respect." When the objective sense involves historical or scientific difficulties, they claim that God or the sacred writer did not intend the objective sense; that God does not intend to teach science, and that the sacred writer does not intend to write history in our sense of the word. Would they defend the inerrancy of any profane book in this way? Nor can the presence of figures and parables in the Bible be urged against us; their objective sense is the figurative and the parabolic sense respectively.

CATHOLIC SINGERS IN PROTESTANT CHURCHES.

Qu. Now that the REVIEW is urging forward the correct interpretation of the Pope's *Motu proprio* on Chant and the music reform, our city pastors are threatening to get the bishops into trouble by referring the indignant lady soloists hitherto in possession of the lofty organ domain, to the episcopal parlors for adjudication of their grievances. It is needless to say that explanations are out of the question, but soothings are not, and a bishop who knows his business will not fan the flame of female resentment.

But there is a serious aspect to this question. Some of our singers who have been doing their duty, and have justly earned a salary, even as the priest himself does in the exercise of the sacred functions, are being deprived of a living by being dismissed from the Catholic choir. Some of these could readily find the needed material compensation and more in accepting positions as singers in non-Catholic, that is, Protestant or Jewish churches. In a few cases no other way of earning a decent livelihood would seem to be open to such women, who for the rest are good and believing Catholics. Is there any interpretation of the prohibition of *communicatio in sacris* which gives these really worthy women a chance for their living? It seems to me that Protestant religious service is in large measure nothing more than a sacred concert, and no theologian would object to our Catholic lovers of music attending sacred concerts in which Protestants take a leading part, since we live in constant intercourse with such; and Catholic charity owes them undoubtedly a certain amount of respect for holding their views on religious matters in good faith, though perhaps not in a very serious way. Are we not too severe in these matters? I felt as if it were so when not long ago a lady said to me, "Priests don't realize our position; they need not look for a living, and so it is easy for them to make laws."

Resp. The REVIEW has had occasion to express an opinion on the above subject before the present supposed urgency arose by which ladies who have been singing professionally in Catholic choirs are thrown out of positions. The question is not whether we make hard laws, but whether the laws which God made may be explained away by our circumstances and needs. Necessity dispenses from the law, but not every inconvenience or hardship implies a necessity, and no inconvenience or hardship could sanc-

tion an act of disobedience implying sin. The priests in France who are deprived of their salary and in some cases of a decent support or living might do many things unbecoming their sacred calling, but they could not lawfully go into Protestant or Jewish houses of worship and take part in the same under plea of earning a living.

For the rest, we have only to repeat here what we said in a previous number of the REVIEW upon this subject.[1]

Whilst as Catholics we are not forbidden honorably to assist Protestants, Jews, or pagans, when they stand in need of our service, nor to earn our daily bread by serving them in honest employment, the positive divine law forbids all conscious and direct participation in heretical worship. We participate by playing the organ or singing in the religious service of those who deny the revealed truth of Christ as manifested through its only legitimate channel, the Catholic Church. In the case of most sects the very term "Protestant," accepted by them as their religious party-name, is an unconscious admission of their denial of the Catholic teaching as emanating from God. Individual Protestants may not realize this fact; they may be, as they say, "in good faith;" nevertheless they have attached themselves to a wrong or defective system of interpreting the truth in which God commands us to worship Him. Catholics who are supposed to know and realize the fact that they are in possession of the true faith, cannot consent under any pretext to participate in such false worship without denying implicitly the faith which they are pledged to maintain uncorrupted at the risk of their lives.

What is said here of Protestants is true of Jews and of all other sects separated from the one true Church which, like an open book, is accessible to all who will approach and examine her teaching without malice or prejudice.

What the Catholic believes on this subject to-day is precisely the same as that which the early Christians believed when they shed their blood as martyrs rather than worship in the pagan faith; or which the Jews believed before the coming of Christ, as is witnessed by Eleazar and the Maccabees, who preferred to suffer torture and death rather than participate in a religious wor-

[1] Vol. XV, 1896, pp. 428–430.

ship which they knew to be false, although there may have been men who belonged to it in good faith.

If there could be any doubt as to the duty of Catholics in this respect, it would be dispelled by the following declaration of the sacred tribunal which acts as the ordinary legitimate interpreter of Catholic disciplinary law:[2]

"Quidam . . . istius archidioecesis petierat facultatem pulsandi in diebus festis organa in templis protestantium ad victum sibi procurandum. S. Congregatio super precibus, uti supra, hoc edidit decretum Fer. IV. die 19 elapsi Junii:

Illicitum esse in templis haereticorum, cum ibi falsum cultum exercent, organum pulsare. . . . Quod decretum SS. D. N. Leo XIII eadem die ratum habuit et confirmavit."

It must not be forgotten, however, that playing or singing in churches or houses which are used for Protestant worship is not quite the same as playing or singing at Protestant worship.

Nor is every gathering of non-Catholics for purposes of moral culture, on Sundays, a religious worship in the sense that it excludes or opposes the Catholic teaching of Christ's Church.

This it may be useful for *confessors* to remember, not because Catholics are in any way to be encouraged to associate themselves with any movement which will cast a doubt upon their thorough and sincere fidelity to the one true Church of Christ, but because circumstances may bring a Catholic unwittingly into associations which look like a denial of faith without being such in reality. In these cases prudence and discretion will counsel and lead a person out of the danger, where blind and mechanical zeal would forthwith condemn and refuse absolution under morally unchangeable conditions.

PROPER OFFICES IN THE UNITED STATES.

Qu. Will you kindly inform us in the columns of your magazine how many dioceses in the United States have special *propers?*

PUBLISHER.

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[2] Cf. *Collectan.*, n. 1854. Ex Litt. S. C. de Prop. Fide, 8 Jul. 1889 (ad Archiep. Marianopolit.).

Resp. Besides the eleven dioceses included in the provinces of St. Louis and Milwaukee, there are about fifteen dioceses, if we are rightly informed, in which the Roman *Propria* are used. There have been some changes in this respect during recent years. The offices for the United States were brought into conformity in 1840, when the bishops of the Fourth Provincial Council of Baltimore requested the privilege of observing a certain fixed order of feasts throughout the year. The S. Congregation of Propaganda, in a letter of November 22d of the same year, sanctioned the order proposed "pro omnibus Foederatae Americae Septentrionalis dioecesibus." This *Ordo* was observed in the dioceses of that period, viz.: Baltimore, Boston, Cincinnati, New Orleans, St. Louis, Dubuque, Nashville, Charleston, Mobile, and in all those that were subsequently erected within the same territory.

Later on requests were made by some diocesans to introduce the Roman office proper, probably as a result of the large number of priests to whom that office had been granted because they had studied in Rome. Thus, in 1879, the Bishop of the present Diocese of Indianapolis obtained the Roman Office, prescribed in the local *Ordo* as *Proprium.* Besides these two distinct Ordos—*i. e.*, the Baltimore and the Roman—a particular *Proprium* was granted in 1897 to the Archdiocese of St. Louis, which was extended to the other dioceses of the Province. In the following year, 1898, the bishops of the Province of Milwaukee obtained the privilege of using the *Proprium* granted to the Archdiocese of St. Louis, five feasts being added to the *Proprium* of the latter.

The Southern dioceses formerly under Spanish jurisdiction also retain a number of feasts from the *Proprium* of the Mexican Province. These are all the *Propria*, outside those that belong to the different Religious Orders, which are recognized.

SANCTION OF THE LAW.

The promulgation of ecclesiastical laws through the press and Synodal meetings is an initial step toward the maintenance of good discipline in the Church. But we all know how sadly inefficient such promulgation remains when it lacks the practical sanction of immediate authority, and the vigilance of the execu-

tive officials to whom the preservation of good order is entrusted. The Archbishop of Cincinnati leaves his diocesans in no doubt about the part he means to take in the execution of Pontifical decrees. Like Pius X, who, it is said, periodically demands a report of what has been done in the way of carrying out the disciplinary laws enacted by him since the beginning of his Pontificate, Archbishop Moeller provides for a practical inquiry at the end of the year into the extent to which his pastoral directions have actually been carried out. Touching the subject, for example, of Gregorian Chant, he writes in a recent Pastoral Letter to his clergy:

"Pastors will see to it that, as soon as practicable, Gregorian (Solesmes) Chant be taught in their schools for at least half an hour every week. To secure this end, they will require teachers to familiarize themselves with this chant without delay. They will report to us at the end of the year, stating to what extent our direction has been carried out.

"While under certain restrictions, figured music is allowed, the Gregorian is to be preferred, and during the penitential seasons of the year, Lent and Advent, and at Requiem Masses, this chant should be used exclusively. Consequently, directors of choirs and organists should know this chant, if they desire to hold their positions.

"We have engaged the Rev. Leo Manzetti to teach Gregorian Music in our Diocesan Seminaries, and arrange, as soon as it can be done, to have it sung in the Cathedral. He comes to us very highly recommended as a teacher of Gregorian Chant.

"As the Holy Father wishes his Instruction on Church Music to be observed, it is our duty, as loyal children of the Church, to obey. That a reform in Church music is sadly needed is evident to all who have a proper idea of the dignity and solemnity of the Mass and of the other sacred functions of the Church."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Two Catholicisms?**—Professor Göttsberger, of Munich, who is Old Testament editor of the *Biblische Zeitschrift*, considers the recent literature concerning the leading principles of Catholic exegesis too important to be relegated into the department of "Bibliographical Notices." He devotes to this topic the leading article of the last number of the *Zeitschrift*,[1] and he interests his readers from the very first line of his review. The Professor writes in German, for a public well acquainted with German; still, he gives his article a French title, and what is more, a French title cooped up in quotation-marks. *Autour de la question biblique* was the title of Father Delattre's much-commended and much-criticised little work against the new school of exegesis.[2] Dr. Göttsberger employs the same title for his article. Not as if he wholly agreed or disagreed with Father Delattre. The title denotes neither the friend nor the foe, but merely suggests the fact of the struggle and the nature of its object. The struggle is between Catholic scholars, their bone of contention being the proper Catholic method of exegesis.

And here we meet with the first real difficulty. The principles of exegesis belong to the sources of our faith. A difference of opinion concerning these principles seems therefore to imply a split in the unity of the Catholic faith. This appears to be the inference drawn by such writers as Vautier[3] and Blondel;[4] in fact, the latter speaks of two Catholicisms into which Catholic exegetes are split. It is true that, according to Father Prat,[5] the disagreement between Catholic exegetes is a mere difference of intellectual

[1] iii, 3.

[2] Liége, 1904.

[3] *La Liberté chrét.*, 1904, nn. 1–3; De la question biblique chez les catholiques de France.

[4] Histoire et dogme. Les lacunes philosophiques de l'exégèse moderne, 1904, 2.

[5] La Bible et l'histoire, 1904, 34.

temperament; and, according to Ermoni,[6] it is a case of mutual misunderstanding rather than of real opposition. Loisy, too, maintains that all Catholic exegetes adhere to the same fundamental principles of hermeneutics.[7] Professor Göttsberger points out that the existence of a difference of principles between Catholic scholars is usually denied by friends of the more liberal exegesis. They desire to be ranked among the conservative interpreters in order to secure for themselves a more benevolent hearing. At the same time he calls attention to the fact that the difference of exegetical principles between Catholic scholars may be too highly emphasized by those who pose as the champions of the ancient Catholic faith;[8] for they are as apt to be influenced by feeling as are the champions of science who always advocate the last word of the university chairs.[9] The same writer then groups the opposition, apparent or real, between Catholic exegetists around the two great topics of Ecclesiastical Authority and Biblical Inspiration.

2. **Ecclesiastical Authority.**—Under this head we may consider the attitude of different Catholic exegetists toward dogmatic definitions, the consensus of the Fathers, ecclesiastical legislation, the human value of tradition, and the New Testament exegesis of Old Testament passages. Dr. Göttsberger divides his subject in a fairly satisfactory way; nor will we quarrel with him about the order of his parts. But we believe he might have added the difference of opinion existing between Catholic writers as to the general question whether in each of the foregoing cases Ecclesiastical Authority is to exert a positive or a negative influence on the exegesis of a given Biblical passage. We have considered the literature touching this point (in 1900[10]); it will be remembered that Father Nisius treated the same question more exhaustively than any of his predecessors in the *Zeitschrift für kath. Theologie*.[11] It is well that the writer has not referred to such views as are advo-

[6] La crise de l'exégèse biblique, ii; cf. *La Quinzaine*, February 16, 1904, 486.

[7] *Études bibliques*, 1903, 144.

[8] *Cf.* Magnier: Dissertations et discussions exégètiques, i, 16.

[9] *Cf.* Lagrange: La méthode historique surtout à propos de l'A. T., 1903, 127: "Le dernier cri des chaires universitaires."

[10] ECCLESIASTICAL REVIEW, vol. xxiii, pp. 644 ff.

[11] 1899, pp. 282–311; 460–500.

cated by Denis,[12] who distinguishes a theological, an historical, and a literal method of exegesis which he attributes to the Jesuits, the Sulpicians, and the Dominicans respectively. Nor would it have been commendable to consider the extreme views of Lefranc and Leclair when they question the inerrancy of the Bible.[13] Nor again would it have been profitable to delay over the view of Leclair that the Church would exceed its competency were it to define a scientific truth contained in the Bible.

Returning now to the question whether Catholic Biblical scholars really disagree in the principles of exegesis, it must be kept in mind that there may be a difference of view as to the extent and the manner in which certain principles ought to be applied, which need not imply an opposition of view as to the principles themselves. When Magnier expresses his belief that in the field of commentary nothing can be found that is not contained in the writings of the Fathers,[14] he runs the risk of extending the principle concerning the duty of adhering to the consensus of the Fathers beyond its rightful limits. Similarly, there may exist a difference of opinion as to what is required to constitute a consensus of the Fathers, and as to what is strictly within the limits of matters of faith and morals, without destroying substantial unanimity as to the principle itself. Thus far there is no danger of a split in the Catholic faith.

Nor does any such danger spring from the different human value attributed to tradition by different Biblicists. Magnier's belief that the terms *traditional* and *ecclesiastical* are equivalent[15] may be repudiated without danger. Again, Loth's appeal to experience as verifying in most cases the data of tradition[16] is rather deceptive as an argument. The conclusion might point the other way if the writer had collected a number of instances in which traditional data have not been verified by experience. Moreover, a difference of opinion as to the human value of tradition is not going to influence theological tenets.

[12] *Annales de Philosophie chrétienne*, 1905, Febr., pp. 504–517.

[13] *Annales de Philosophie chrétienne*, 3 S., T. iv, 113–136; 3 S., T. v, 250–266.

[14] Dissertations, i, 51.

[15] Dissertations, ii, 180 f.

[16] *La Vérité française*, Febr. 2, 1904. Critique et tradition.

The danger becomes greater in the case of an independent attitude toward ecclesiastical legislation. Göttsberger states it on the authority of Prat [17] that Loisy broke forth into an expression of impatience against a law restricting his hoped for liberty; [18] Houtin too showed restiveness under the strain of ecclesiastical statutes and drew attention to their fallibility. But such cases are exceptional, and they are easily cured by a few moments of calm reflection. The Church does not wish to have these casual laws considered as important and weighty as her immutable dogmatic decrees. They are rather an evident sign that no dogmatic decrees have been pronounced on certain questions, though they express the Church's leaning toward their final solution. But before the last word has been spoken, every Catholic scholar is free to coöperate in the slow process of evolving the final dogmatic teaching or to impede a too rapid course of development, if he considers it prudent to do so. But such a different attitude toward the evolution of dogma does not imply a split in our Catholic belief.

In the next place, we face the question whether the New Testament exegesis of Old Testament texts is always objectively true. In other words, is the sense which the New Testament finds in certain passages of the Old Testament necessarily and always the original meaning which the Divine Author of these passages intended to convey in them? Father Delattre [19] considers the New Testament explanation of the Old Testament passages as their original and divinely intended sense. This principle he extends as far as possible to the patristic exegesis of Sacred Scripture. Father Lagrange, on the other hand, admits even in the New Testament what may be called a historical or, better still, a creative exegesis.[20] Fr. Delattre may be wrong in imputing, at least seemingly, to Fr. Lagrange the view that this creative exegesis of Old Testament passages practised in the New Testament acts retroactively; that it changes by a kind of retroactive creation the New Testament explanation of Old Testament passages into

[17] La Bible et l'histoire, 16 f.

[18] *Revue du Clergé français*, 1900, June 1, 17.

[19] Autour de la question biblique, pp. 305 ff.

[20] *Cf.* La méthode historique, pp. 113 ff.

their original divinely intended meaning. This is a false imputation, if any one really makes it. But it is easier to understand this position than the position Fr. Lagrange really holds on this question. We know that the "Idylls of the King" have been variously and beautifully interpreted by certain commentators; but we know too that Tennyson did not acknowledge these interpretations as the original meaning of his work. It appears to us that God would repudiate, in a similar manner, any meaning different from the original one which any New Testament writer would carry into the Old Testament, however nearly akin such a process of εἰσήγησις might be to the Jewish method of interpreting prevalent at the period of the inspired writers of the New Testament. We must confess that in this question of New Testament exegesis there is a difficulty that might be explained more clearly than has been done by either Father Delattre, or Father Lagrange, or again Dr. Göttsberger. But this want of clear statement does not endanger the Catholic unity of faith.

Finally, we must again touch upon the question of dogmatic definitions in order to add a few considerations that are omitted in Dr. Göttsberger's synopsis. Our readers remember that Loisy admits the unchangeableness of dogma in the light of faith, but denies it in the light of reason. According to him, the truth within us is something necessarily conditional, necessarily relative; always open to increase or diminution.[21] Loisy grants, however, that our dogmas are the symbols of absolute truth; they are its best and safest expression until the Church shall think it well to modify by explaining them. Now, Loisy is not the only scholar who has found difficulty in admitting the unchangeableness of dogma. M. E. Le Roy is a mathematician who has distinguished himself by several publications of a philosophical nature. Quite recently he has added an article entitled "What is a Dogma?"[22] to his former non-mathematical studies. By dogma he understands the dogmatic *statement* or the dogmatic *formula*, but not the reality underlying the latter. Then he goes on to tell us that our modern thought is averse to dogma for four reasons: (1) Dogma cannot be demonstrated, because it is not susceptible of a

[21] *Cf.* Études, 1903, iii, 191.

[22] *La Quinzaine*, April 16, 1905. Qu'est-ce qu'un dogme?

direct, homogeneous, decisive vindication. (2) Dogma cannot be accepted, because its proof from extrinsic testimony is of a nature different from its contents. (3) Dogma cannot be understood, because it borrows the terminology of its definitions of the unthinkable from the language of a philosophy that is questionable, antiquated, and prescribed against. (4) Dogma cannot be measured by the standard of the other elements of human knowledge, because it cannot join the positive sciences in contributing to the general progress of the intellectual life.

M. J. Wehrlé has given us recently a quite satisfactory review of Le Roy's study.[23] He naturally sets aside the writer's distinction between the dogmatic *formula* and its underlying reality. He examines his four exceptions singly and in detail: (1) It is true that dogma cannot be proved in the way described by Le Roy; but then such a proof can be had only in mathematics and the allied sciences. It is not found in biology, or geology, or natural history. (2) The second exception contains a real difficulty, and Le Roy is not the first Catholic writer who has attempted to answer it. M. Maurice Blondel has been engaged in this study at least since June 7, 1893. Wehrlé himself is of opinion that the mystery of the Incarnation is the effective bond between the Sensible and the Intelligible, between the Absolute and the Relative. We know that neither the difficulties under discussion nor their solutions are proposed here as emphatically and clearly as they are expressed in the two articles of Le Roy and Wehrlé; but the reader cannot expect to find in two paragraphs all the information which two thoughtful writers give us in two lengthy articles. (3) Wehrlé points out that the third exception involves really a double thought: first, the dogmatic expressions are unintelligible on account of their antiquated language; secondly, the reality covered by the dogmatic expressions is unthinkable. But the exception is futile under both aspects. We can translate from the Greek without becoming Greeks; even so, we can translate from a philosophical language, however false and antiquated its philosophy may be, without becoming adherents of its falsehoods. Again, Le Roy does not see any medium between all and nothing, between adequate com-

[23] *Revue biblique*, July, 1905, 323-350.

prehension and an intellectual *tabula rasa*, when he pronounces the reality underlying the dogmatic formulas to be unthinkable. Catholics who know their Catechism have a fairly satisfactory initial understanding of these realities. (4) The unchangeableness of dogma appears to be in keeping with the fact of a want of progress. Again, the very end and aim of dogma cannot allow any other than an indirect support on its part to be given to the advance of merely secular knowledge.

3. Biblical Inspiration.—This subject has been surveyed in the April REVIEW[24] of the current year. At present we need only add a summary of Dr. Göttsberger's proof that the various views which Catholic Biblicists take concerning the influence of inspiration on Catholic exegesis do not necessitate a split in the tenets of faith. The difficulty which occasions these various views arises from the fact that exegesis must combine two seemingly contradictory facts: Biblical inspiration on the one hand, and a series of Biblical statements which are at least material inaccuracies or errors on the other hand. Göttsberger gives us the recent attempts to solve the difficulty:

(1) Attempts have been made to restrict the influence of inspiration to matters of faith and morals. But the restriction of the influence of inspiration to matters of faith and morals is said to be opposed to the teaching of the Encyclical *Providentissimus Deus*.

(2) Certain writers have urged a wider meaning of the word *auctor*. But the wide meaning given to the Conciliar expression *auctor* is not found to harmonize with its evident sense in the Tridentine and the Vatican decrees.[25]

(3) The next expedient to which our Biblicists had recourse consisted in the so-called *citationes explicitae*. Inspiration was said to guarantee merely the accuracy of the quotation, while inaccuracies and errors were assigned to the sources quoted. There is a weakness in this method of exegesis that is quite plain to the honest inquirer: It is not true that of its very nature a quotation implies nothing more than the accuracy of its wording. An author may quote in order to express his own thoughts in the well

[24] Pp. 408 ff.

[25] *Cf.* Prat, *Études*, xcv, 555 ff.

worded language of another writer; or in order to prove the truth of his own opinion by the authority of another; or again to give his own opinion with all the weight of traditional authority. Unless it be proved, therefore, that a writer intends nothing more in his quotation than to give the words of another writer with historical accuracy, we have no right to assume this. And even if we make this assumption, the theory of "Explicit Quotations" will not suffice to harmonize the fact of inspiration with the series of apparent Biblical inaccuracies and seeming errors.

(4) It is for this reason that Catholic exegetes have added the expedient of the so-called *citationes implicitae*. It cannot be denied that the inspired writers did not always employ either material or formal quotation marks when they cited the words of preceding writers. Nor can it be said that it is *a priori* impossible to admit implicit quotations in the Bible which may intend only the historical accuracy of their respective words.[26] At the same time, the decision of the Biblical Commission against the opinion which holds that Catholic exegetists may without further proof explain what seem to be historical inaccuracies in the Scriptures by the theory that they are "tacit quotations" from profane authors, is not only legitimate but also eminently reasonable. Even if it can be shown that one or another of the Fathers has had recourse to this expedient in solving one or another Scriptural difficulty, we have no right to infer their adherence to the theory of "tacit quotations" in general.[27]

(5) In the next place, our Catholic exegetists had recourse to the principle that inspiration does not demand the absolute truthfulness of every statement of the Bible, but that it is satisfied with the truthfulness demanded by the literary kind of a given book. Thus Parable, Legend, and Midrash may be perfectly truthful without being endowed with the perfection of *historical* truthfulness. All this is very true and very clear; but in its application, our Scriptural interpreters are apt to fall into a *petitio principii*. They say that the Book of Jonas is a Midrash on account of the

[26] *Cf.* Delattre, Autour de la question biblique, pp. 53, 307; Prat, La Bible et l'histoire, pp. 31 f., 40 ff.

[27] *Cf.* Prat, *l. c.*, p. 20 f.; Delattre, *l. c.*, pp. 63 ff.; Sanders, Études de S. Jérôme.

miracles it contains, and then they infer that the miracles must be explained in the light of the Midrash. Again, the Book of Judith is declared to be a Legend on account of its assumed historical inaccuracies, and then the contents of the Book are viewed in the light of a legend.[28] It is in order to prevent similar argumentations that the Biblical Commission has issued a decree ratified by our Holy Father on June 23, 1905, which rejects the opinion that Catholic exegetists may assume that the inspired writer of the Historical Books intended to convey either in entire books or in parts thereof not history in the proper sense of the word, but parables, allegories, or any other not strictly historical meaning. Such a supposition can be made only when it is not against the sense of the Church, nor violates her judgment, and when it rests on solid proofs.

(6) The Encyclical *Providentissimus Deus* grants that in the realm of Natural Science the inspired writers have followed the sensible appearance of things without always attending to scientific accuracy. Loisy,[29] Lagrange,[30] and Prat[31] are therefore of opinion that a similar concession has been granted in the field of inspired history. But Delattre[32] and Magnier[33] are no doubt right when they deny that the words of the Encyclical convey such a concession. The patristic testimony alleged in favor of allowing a similar latitude to inspired history is not sufficient to constitute a theological argument. Considering the question in the abstract as it were, we see that a similarity between "sensible appearances" and "the prevalent opinion of a certain age" can hardly be admitted. The sensible appearances remain the same at all times, but the opinion of the time passes away with its age. An adaptation to the former in our inspired writers cannot, therefore, be urged as an unanswerable argument for their adaptation to the historical inaccuracies and errors of their respective times.

[28] *Cf.* Magnier, Dissertations, ii, pp. 158, 191 ff., 332 ff., Fontaine, *Science catholique*, 1903, November, 1017 ff., 1028.

[29] Études bibliques, 160.

[30] La Méthode historique, 104.

[31] La Bible et l'histoire, 27.

[32] Autour de la question biblique, 22, 182.

[33] Dissertations, i, 255.

Criticisms and Notes.

NOUVELLE THÉOLOGIE DOGMATIQUE. I. Dieu,—Dans l'Histoire et la Revelation (pp. 103); II. Les Personnes Divines (pp. 123); III. La Creation selon la Foi et la Science (pp. 192); IV. Le Verbe Incarné (pp. 156); V. L'Eglise et les Sources de la Revelation (pp. 134); VI. La Grace et les Vertus Infuses (pp. 163); VII. Les Sacraments (pp. 153). Par R. P. Jules Souben. 1905. Paris: Gabriel Beauchesne Co.

OXFORD CONFERENCES ON FAITH. Summer Term, 1905. By Fr. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner Co.

A course of dogmatic theology in French and an octave of English lectures on a single theological subject may seem to be so far apart as to call for disparate treatment at the hands of the reviewer. In the present case, however, the two works mentioned have so much in common as regards method, spirit, and at least general purpose, as to justify a conjoint notice.

Some look dubiously on any work entitling itself "a new dogmatic theology." They are sceptical of the possibility no less than the desirability of such a production. Nevertheless the scruple as to possibility may be easily banished,—*solvitur ambulando*. *Esse* proves *posse* in the present case, for the *fait accompli* is right here in the books before us. As to the desirability, the quasi-necessity, indeed, of such an undertaking, there ought to be no question. The Latin manuals, institutes, and courses of dogmatics are fairly numerous and excellent, —even indispensable in their sphere and scope. That they admit, however, and require some supplementing will be disputed by no one who is familiar with their limitations on the one hand and with the exigencies of the modern mind on the other. And herein precisely lies the merit of the present *Nouvelle Théologie Dogmatique*, that it gives not only a fresh and consequently a more interesting setting to the traditional science of dogma, but it likewise supplies to a considerable degree certain elements in which the Latin vehicles of that science have hitherto been lacking and which are especially demanded in these times.

The author before us has had in view the legitimate tastes, ideas, and requirements of his contemporaries and has accordingly pressed

into good service history, modern philosophy, and the physical and natural sciences. This note of modernity is manifest especially in the opening treatise—*de Deo uno*,—wherein the division headings "God in History" and "God in Revelation" at once arrest attention. The immense historical research carried on during the past century in the domain of religious beliefs and practices and philosophical speculation has thrown much light on the ideas which man's erring yet groping mind has devised concerning the first cause; and by contrasting the result with the solid, consistent and profound teaching of revelation on the same subject, the author is enabled to bring out more clearly the moral necessity of the successive methods whereby God has revealed Himself to men. The general view, historical and critical, over the vagaries of human thought is itself, as the author observes, an answer to the assertions of rationalism. Nor is it less a reply to the fideism of traditionalism, since it shows that human reason is capable of ascending the stream of its own past experiences and arriving by sustained progress at a knowledge of certain high truths concerning the Divine Nature.

The second volume, treating as it does of the Trinity, could not of course draw much illustrative material from history or pure philosophy. The author has, however, happily balanced the positive with the scholastic elements in the theology of the mystery.

The title of the third volume—"Creation according to Faith and Science"—indicates the line of treatment. The characteristic note is suggested by the words of Faber which are, if possible, truer to-day than they were half a century ago when they were first written: "No erudite theologian will refuse to admit that his science owes more to Aristotle, and even to Plato, than it has suffered from them, though he will not be backward to acknowledge that the influence of those two mighty heathens has not been an unmixed benefit. So in the present circumstances of the world, and looking at theology as the science upon which the practical conversion of souls is based, it seems as if the physical sciences were the natural allies of theology and a profound study of them an essential part of a theological education. They are of far greater importance now than metaphysics or psychology, and have connected themselves with a greater number of fundamental questions, while they are also in a state of forwardness and system that renders them much more capable of being used by the theologian. Perhaps it would not be rash even to prophesy that the fresh start and new development of the mental sciences, to which we

must all be anxiously looking forward, are waiting for the further advance of certain of the physical sciences, in whose future discoveries mental science will find another starting-point."

How completely the author before us has acted up to this ideal, how wisely he has shown the service rendered by the sciences to religion, is obvious throughout this volume, especially in the chapters describing the several kingdoms of nature and those discussing the method of creation and the evolutionary hypothesis. The temper of the true theologian is manifest in the treatment of the latter troublesome problem. The arguments for and against are fairly stated, the excessive tendencies in both directions clearly indicated, and the mental liberty which faith accords is carefully safeguarded.

It will not be necessary to signalize the characteristics of the remaining sections of the work,—those, namely, which treat of the Incarnation, the Church, Grace, and the Sacraments. Like their predecessors they are admirable for their clarity, precision, and interesting style. The latter element is especially noteworthy throughout the whole work. The author has the happy art of making the most abstruse subjects attractive by a simple transparent mode of expression and has certainly succeeded in his endeavor, *instuire en interessant.*

A critic who would measure the work by the standard of the technical compendium of dogmatics would most likely miss the mechanism and detail of the text-book, notably so in the chapter on the Divine Attributes wherein not a few unproved statements are to be found. However, the work is to be gauged by another ideal in keeping with its scope and method. The author disclaims to have produced a *summa* of theology, though he has followed the lines of the immortal *Summa*. His ambition has been *d'écrire un simple manuel, clair, précis, suffisamment complet*, and this end he may be fairly credited with having attained.

Two more sections are still to appear to complete the work,—one on the Sacraments, the other on the "last things." It is to be hoped that still another volume will be added,—devoted to fundamental theology or apologetics. With the latter addition those who read French would be supplied with a complete, solid, timely system of Catholic belief presented in a readable form,—a work to serve as supplementary reading for the student of divinity and a source of valuable material for the use of the clergy, and the educated laity.

The felicitous method and the timeliness in the selection and adaptation of material that characterize the foregoing work are no

less evident in Father McNabb's *Oxford Conferences*. One is so accustomed to the stereotyped treatment of the familiar theme of Faith that one quite naturally expects to find pretty much the same thoughts and methods repeated in almost any book on the subject one happens to take up. There is therefore all the pleasure of an agreeable disappointment in store for the reader of these *Conferences*. First of all, the problem of faith is approached not from the abstract way but from the concrete, not from above but from below, not from metaphysics but from experience. The what and the whither of the problem are shown in its whence, for the author traces its history as it has come down from the beginning and as it reveals itself in its present crisis. Then the object and the light of faith, the meaning and scope of authority, the relation of will to faith, the door of faith (conversion), the scruple of doubt, and the abiding influence of faith on life,—these topics are exposed with a wealth of fact, allusion, and happy illustration from literature, the sciences, and psychology, old and new, that rob them of their remoteness from experience and give them a closely personal relationship. While the text on which the doctrine is based is the definitions of the Vatican Council and the essential argumentation is that of St. Thomas, the whole manner of treatment is graphic and adjusted to the best habits of the modern mind. The matter and the method prove that it is possible to secure accuracy, precision, thoroughness, and solidity, without sacrificing that form and style which are indispensable in a book that is not to confine its usefulness to the professional student alone.

The work is on the whole so good that one would like to see a few minor imperfections disappear in a future edition, such as too frequently recurring assonances, for instance "already" repeated p. 195; "see its sway" immediately followed by "secrets of the sea," p. 196, etc. The rhetorical figure at the top of p. 156 is not quite happy and a critic might object to finding "an end put to the Throne of the Fisherman."

A GRAMMAR OF PLAINSONG. In Two Parts. By the Benedictines of Stanbrook Abbey, Worcester. London: Burns & Oates, Ltd.; The Art and Book Co., Ltd.; New York, Cincinnati, Chicago: Benziger Bros. 1905. Pp. 116.

The movement looking toward a restoration of plainsong, both in its musical text and in its liturgical use, which has been signalized by the profound and unremitting studies of the Benedictines of Solesmes,

received the authentic stamp of highest approval in the *Motu proprio* of Pius X on Church music, and in the clearly expressed command that not only should a restoration of this kind be made in the musical text according to the most ancient codices, but that all previous editions of the Chant should *quamprimum* cease to be used. The Pope has also recommended the more extended use of plainsong wherever possible.

Among the many perplexities necessarily precipitated by such legislation, not the least was the fact that the various text-books of plainsong, based on the now superseded Ratisbon chants, could no longer serve the purposes for which they had been compiled. On the other hand, it was perhaps inevitable that the somewhat recent science of musical palæography should have left many questions of rhythmic interpretation open to discussion, and that mutually exclusive theories concerning the practical rendition of the ancient chants should be propounded and warmly advocated by their several schools. In the midst of all this discussion, not a little of which has served to darken counsel, what practical step could be taken by diocesan authorities to introduce the long-needed reform?

His Lordship the Bishop of Birmingham solved the difficulty in an admirable fashion by his request to the Benedictines of Stanbrook Abbey, that they should compile a practical Grammar of Plainsong. One may well fancy, *a priori*, that into no better hands could such a labor be intrusted; for such a task has both a theoretical and a practical side. Stanbrook Abbey had long been noted for its zeal in matters of liturgy, as the volumes of the *Liturgical Year* of Dom Guéranger, issued in translation by the Abbey press, abundantly witness. The essential connection of plainsong with the liturgy led naturally to a close study of the question of musical palæography, and the Abbey press again furnished us with an admirable work on this subject, a work which vouches adequately for the familiarity of the Benedictine nuns with all the questions mooted on the side of plainsong theory. On the other hand, the practical side of the question had not been neglected; and the singing of the new chants by the nuns has proved a practical demonstration of the beauty of the chants and their artistic and liturgical possibilities. A uniquely interesting testimony to the musical zeal of this famous Abbey is the long letter of Pius X to the nuns of Stanbrook, dated December 29, written wholly *propria manu*, and commending their labors in the highest terms of appreciation.

Equipped thus both theoretically and practically for the task laid upon them by the Bishop of Birmingham, the Benedictines of Stanbrook have produced a volume which, while it is beautifully printed and withal inexpensive, covers the ground assigned with sufficient fulness. As it is intended to be an introduction to the practical study of plainsong, intricate questions of archæology have been avoided as far as possible, although, very properly, the difficult but fundamental question of rhythm receives, in addition to the treatment accorded to it in Part I, a more elaborate study in Part II. This whole second Part, indeed, is wholly given up to the absorbingly interesting study of rhythm. The number of pages (32) occupied with this one theme is not relatively too large; for it would scarcely be an exaggeration to say that in plainsong the melody is of slight importance, while the rhythm is everything. Into questions of this kind, however, it is not necessary to enter here. Suffice it to point out the really eminent success achieved in the presentation of this most difficult question with equal clarity and attractiveness. But these two qualities are, indeed, the distinguishing features of the whole volume.

In the "Practical" part of the volume (Part I), after an admirably condensed exposition of the history of plainsong (Chap. I), the question of the pronunciation of Latin—so necessary a preliminary to a successful rendering of the chants—is taken up and is treated with elaborate care. Then follow the chapters on Notation, Tonality, Rhythm, Psalmody, Hymnody, Accompaniment, the Song Parts of the Mass and Vespers, the Liturgical Recitatives, the Liturgical Books; while an appendix treats of Broken Mediations of the Psalmtones. Part II takes up the Theory of Rhythm and gives in its seven chapters a treatment of rhythmic analysis and synthesis, illustrated fully with plainsong melodies in both notations; and here, as we have already said, the difficult subject is presented not merely clearly, but attractively.

While no formal bibliography accompanies the volume, the references found throughout it to the most recent, as well as to mediæval, sources, indicate the wide reading that prefaced the composition of the work. The musical illustrations, both in chant and in modern notation, are abundant and well selected. Like the letterpress, they also are attractively printed. Altogether a very difficult work has been performed with a success that should earn the grateful appreciation alike of the scholar and of the student of the Church's song.—The work will appear shortly in German, French, and Italian. H. T. H.

L'HISTOIRE, LE TEXTE ET LA DESTINÉE DU CONCORDAT DE 1801. Par L'Abbé Em. Sevestre. Paris: Lethielleux, Editeur. Pp. xxiv—702.

Those who desire to form an intelligent opinion of the actual complicated condition of affairs in France will be greatly assisted by the present work, wherein is collected a vast amount of information that could otherwise be gathered only at the cost of much time and labor spent in searching through public documents and miscellaneous reports. As the title indicates, the book comprises three parts. The first treats of the negotiations and the signing of the Concordat—its ratification at Rome, its publication in Paris, its publication and acceptance by the various French governments during the past century, and the criticism to which it has recently been subjected. The second part studies the text in the light of the negotiations, juridical and theological interpretations, and authoritative decisions bearing upon it, and compares it with the other concordats signed in Rome and the "organic articles." After discussing what should be the relations between the Church and State in France, in view of Catholic doctrine, the tendencies of modern societies, and the character and historical antecedents of the French nation, the third part inquires who have been the authors of the denunciation of the Concordat, and in face of recent discussions in the Chamber of Deputies—discussions which the author has very minutely studied and completely summarized—what are likely to be the consequences of the abrogation of the Concordat. Lastly, an appendix of some 200 pages comprises the principal documents, those treating of the Concordat régime in France, of the separation of the Church and State, and of the relations of the State to the Protestant and Jewish worship; besides the Concordat régime in other countries. The most recent documents are here given—the allocutions of the Holy See, extracts from M. Briant's report, the letter of the French Cardinals, Protestant and Jewish deliberations on the question of separation, and the rest.

All the problems, historical, judicial, and philosophical, bearing on the Concordat and consequently on the separation of Church and State, are thus discussed. Although the work centres on the condition of things in France, the principles involved have a universal application, and since the facts may thus be regarded as fairly typical of similar conditions occurring or likely to occur elsewhere, the book assumes a broader significance and will serve as a guide to the study of the difficult relations between Church and State generally. Besides

this, the copious bibliography and annotations adapt the work still further to the student's requirements.

MANUAL OF CHURCH MUSIC. Prepared by William Joseph Finn, C.S.P., Catholic University of America; Prof. George Herbert Wells, Georgetown University, Washington, D. C.; Prof. Francis Joseph O'Brien, Choirmaster, Gesù Church, Philadelphia. With Preface by the Rev. H. T. Henry, Litt. D., Professor of Ecclesiastical Music, St. Charles Seminary, Overbrook, Pa., and Introduction by His Excellency the Apostolic Delegate to the United States. The Dolphin Press: Philadelphia, Pa. 1905. Pp. xv—150.

To those who from the outset of the recently proposed reform in Church music simply sought to gain clear information about what was to be done and how we were to begin the work in our churches, the attitude of some of our practical churchmen and seemingly authoritative interpreters of the Papal *Motu proprio* must have been greatly puzzling, if not altogether disturbing to their faith in the unity of Catholic discipline or loyalty to the ordinances of the Holy See. On the one hand there were grave men, bishops even, Jesuit Fathers, and monsignori, who held that the Pope did not mean the reform for America,—not even for Holland, small as it is. Others thought that there was more than a lack of mere chivalry in the whole proceeding, and that the Pope could never have intended the banishing of women from the liturgical choir, since that implied nothing short of an insult to their admitted qualities of voice and heart, if not a flat denial that they were human beings with souls capable of worshipping God.

Between these extreme interpretations there was any number of wise utterances scattered through newspapers and magazines; and one of our prominent music publishers comforted some of the alarmed composers who had earned for themselves and helped some of our choir singers to earn also a modest livelihood, by adapting modern opera to Catholic Sunday services,—by stating that they might go on as before, because "Catholics need not be counted with;" which meant that they would take what was given them by the dealers and pay for it as heretofore, so long as the clergy knew little and cared little.

THE ECCLESIASTICAL REVIEW, through its *Dolphin Press*, had willingly agreed to urge the reform, and the Apostolic Delegate with his generous whole-souledness, inspired by the sacred responsibility that makes his office a means of promoting the edification of the Church in America, strengthened the purpose of that magazine by

introducing the *Manual* to the clergy in words of zealous love for the decorum and glory of the sanctuary. His Introductory Letter leaves no doubt as to its meaning.

We cannot here reproduce the admirable thoughts by which both the Apostolic Delegate and Dr. Henry preface this collection of practical instruction, which every pastor and every choir director and organist, and every person interested in the liturgical services of the Church should not only read but carefully study.

At the present time no priest who claims to do his work dutifully can afford to go uninterested in the recent legislation and movement concerning the personnel of our choirs, the training of boys for singing in church, the formation, under every set of conditions, of a body of singers that will answer readily to the requirements of Catholic liturgy and of congregational singing.

The well-printed volume of the *Dolphin Press* deals with the subject of Church music in all its phases. The chapter-titles indicate the scope and treatment of the book, which is not too large to be mastered in a few readings. After briefly explaining the call for the reform and the legislation looking to this end, the reader is instructed in the method of organizing a choir,—first, the boys' section, and then the adults'. The number and proportion of voices are explained, particular attention being devoted to the disposition of the alto-voices which usually brings to the choirmaster the greatest difficulty. A separate chapter gives "General Hints for Maintaining a Choir;" another treats of the choirmaster's offices and the duties of the organist. In the second Part of the book the writer discusses the distinctive features of a Choir of Boys, the training of their voices, the practices, and the rehearsal room. The third Part is given over to an exposition of the character of Gregorian Chant, Classic Polyphony, and Modern Music.

A most important and interesting feature of the volume is the instruction regarding Congregational Singing and Modern Hymnody.

In the Appendix will be found an excellent summary of regulations for the use of the organ, the parts of the liturgy to be chanted by the priest, etc. The Index at the end of the volume makes the *Manual* a very handy book of reference.

In conjunction with the instructions contained in the above *Manual*, the Dolphin Press has also published a beautiful repertoire of approved pieces of Church music, graded, at a very low price (25 cents), which gives the reader a complete list of carefully selected

compositions, Masses, Benediction hymns, and liturgical service books, so that the choirmaster and organist know exactly what to choose for different occasions and places, whether for a cathedral or a rural church.

ELEVENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA. (September 1, 1904, to June 30, 1905.) Philadelphia: The Dolphin Press. Published by the Diocesan School Board. 1905. Pp. 130.

PARISH SCHOOL BULLETIN OF THE DIOCESE OF COLUMBUS, September, 1905. Report of Proceedings and Papers of the Third Annual Conference of Principals and Teachers of the Catholic Parish Schools of the Diocese of Columbus.

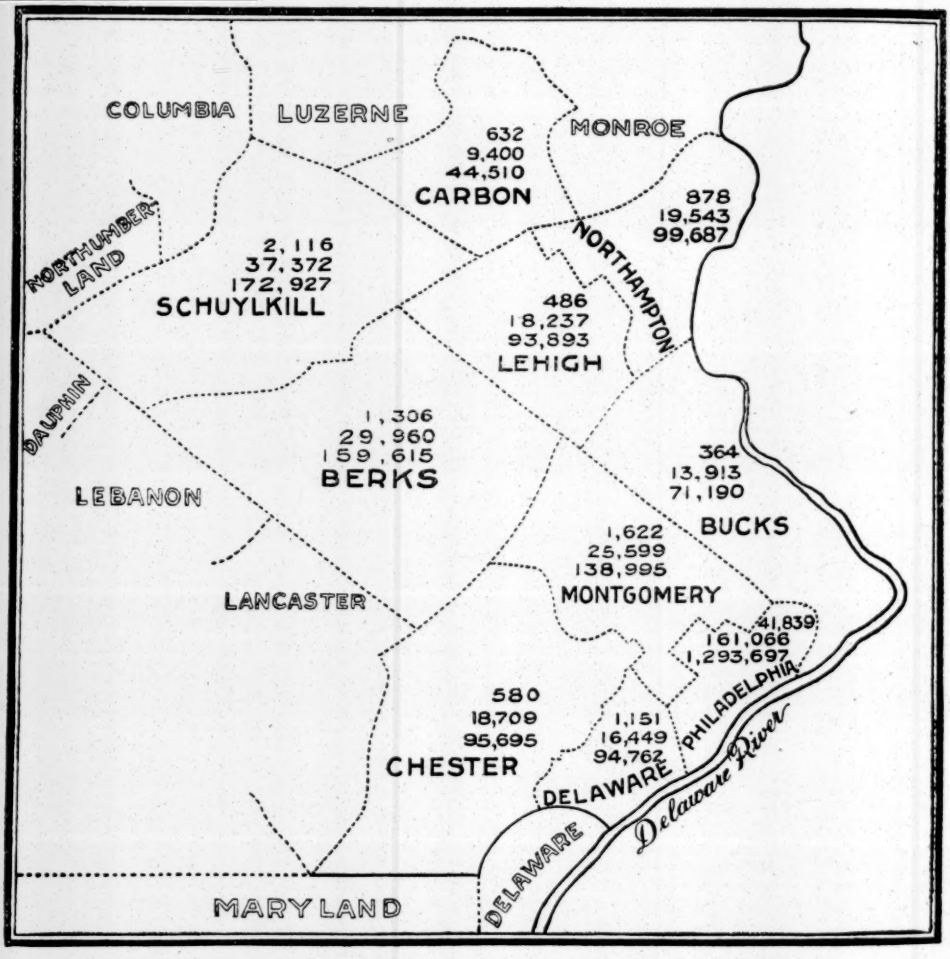
The Archdiocesan School Board of Philadelphia may indeed be congratulated upon the work accomplished under the direction of the efficient School Superintendent who may be said to be the pivot upon which turns the central wheel that moves the educational machinery of the parishes.

In the 106 parishes of the diocese there are 117 separate schools. The attendance of children is above 50,000, which shows an increase of 2,218 over the previous year.

The Superintendent's Report proper directs attention to a revision of the course of studies which facilitates systematic grading and offers no difficulty to the admission of children who come from the public schools. Space does not permit us here to dwell upon the lucid and terse presentation by Father McDevitt of the relative importance of the different branches of study, their proper coördination and supervision.

One of the admirable features of the Philadelphia Catholic School system is the care with which the Superintendent selects the means of instructing and unifying the teachers. The courses of Lectures given regularly to both the Religious teaching communities and to the Catholic lay teachers, are uniformly of a high standard, and their aim is both to perfect the instructors' methods and to furnish them with abundant stores of information. The School Inspectors representing the different Religious Orders meet at the Catholic High School. With them they bring such of the teachers from their respective houses as are capable not only of profiting by the instruction of the lecturers but of imparting and perpetuating it. The lectures are not confined to theoretical expositions, but include actual practice and illustration.

Thus at a recent lecture on chant two sets of boys were brought to sing alternately to demonstrate the superior effect of a certain method of teaching choir boys. Similar object-lessons are chosen in other departments, and that with the utmost care and the single purpose of



The figures in their order indicate: Parish School attendance, June, 1905; Public School attendance, June, 1904; Total population, census of 1900.

obtaining the best actual results. The fact that such a system is not stifled through want of the necessary financial support is of itself a tribute to the zeal of the School Board. Father McDevitt does not,

however, leave his constituents in any doubt as to what remains to be done. He points out exactly the condition of the educational work done within and without the Church in Philadelphia. One of the ways which betokens accurate study and deep interest in his work is exhibited in the foregoing sketch which shows at a glance the relative attendance of children in our schools, and indicates where the gravity point of the School Board's attention is required.

The Report of the Columbus Diocesan School Board is formulated in a record of the transactions of a series of Conferences at which the principals and teachers met under the presidency of the Bishop to discuss methods of improvement in various departments, and to listen to some practical instructions in the form of papers read on such topics as "The Teaching of History;" "Preparation for Class;" "Music in the Parochial School." At the end of the sessions the School Board adopted a number of practical resolutions making for general improvement in the schools of the diocese. A separate booklet of *Courses of Studies* for the elementary grades is published simultaneously with the Bulletin.

THE RESURRECTION OF CHRIST. IS IT A FACT? By Gideon W. B. Marsh, B.A. (Lond.), F.R. Hist. Soc. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands Co. 1905.

The argument for our Lord's Resurrection has been so frequently reformulated that one might fairly decide that nothing further can be said to enlarge or to strengthen the demonstration. Perhaps the reader of the above little book will not share this judgment or will take it only with some amendment. At any rate the fundamental proof of Christ's Divinity and the divinity of the Church is here stated with singular force and conciseness. The book is measured to the length of an average lecture, but it contains much condensed thinking, —the outcome of wide reading, as the bibliography affixed also attests. The objections against the argument are briefly yet withal clearly stated and answered. The author's rank in the medical profession lends an extrinsic weight to the criticism, notably so in the statement of the evidence for the assured death of our Lord.

CREDO; or Stories Illustrative of the Apostles' Creed. By Mary Lape Fogg. Boston: Angel Guardian Press. 1905.

The author tells us that these stories were written at the suggestion of a priest who felt the want of books of this character suitable for children. In carrying out her plan of the book Miss Fogg followed

that of a similar work used by the French Brothers of the Christian Schools for their young pupils. The stories are partly historical, partly legendary, and partly imaginative, illustrating the principal facts of faith enunciated in the Apostles' Creed. They make attractive reading for the young, and if they were more of them they might aid the preacher or catechist in Sunday-school work. Parents and teachers who are looking for a really attractive volume as a gift to their children on such occasions as First Communion, Christmas, or birthday, may thank the Angel Guardian Press for having provided such a present, likely to stimulate faith while cultivating the sense of the beautiful in book-making,—which is no small matter.

Literary Chat.

A metrical translation of the Book of *Ecclesiastes*, edited with introduction and notes by Professor Paul Haupt, is announced (Johns Hopkins Press). *Koheleth*, as the rabbins call the book according to a very ancient tradition, of which *Ecclesiastes* is only a suggestive translation, signifies a person who "convenes and instructs an assembly." In the present case Solomon is supposed to be the person whose wise ordinances and counsels are here congested into an admirable summary of ethics which balances the values of life, its joys, and its sorrows, and teaches the right use of what God has given to man for his correction as well as his reasonable enjoyment.

McClure, Phillips & Co. have just issued an interesting memoir of Professor Edward North, who is a typical representative of that classical scholarship fast vanishing from the faculty lists of our colleges. Professor North taught Greek for nearly sixty years in Hamilton College, and whilst he cannot be said to have contributed anything of original value to his study by writing, he left the impress of his erudite and high-minded influence upon several generations of students and professors, to one of whom we are indebted for this graphic portrait of a learned and gentlemanly teacher. Despite the fact that he possessed the talents and acquisitions of a specialist in the ancient classics, he was not a mere pedagogue or didactic exponent, but knew how to draw forth the sympathies of his students by an all-sided culture and genial disposition.

Dr. Moffat's translation of the second volume of Professor Harnack's *Christianity in the First Three Centuries* makes a stately volume of nearly five hundred pages (Putnam). The study of that period, from the historic point of view, is of great importance in modern apologetics, inasmuch as it lays bare the actual value of the motives that produced Christian civilization. Professor Harnack willingly or unwillingly furnishes abundant argument to sustain the plea that Christianity commended itself from the very first to the most noble and best educated minds, as well as to the lowly classes among the pagans; furthermore, he offers proof that the discipline of

the Catholic Church, in all its fundamental outlines and principles, was established under Apostolic auspices. Of course, he seeks to subvert the argument of continuity in many of its phases and results, and pursues the rationalistic trend upon which modern Lutheranism, in view of the higher criticism, finds itself bent by the force of its logic. Among Catholic students who have made a specialty of this period of history is the English Jesuit Father, Alexander Keogh, of St. Beuno's College.

The articles of P. Ferreres presently appearing in these pages, on the Symptoms of Death, are being translated into French by Dr. G. B. Geniesse, of Rome. The latter has undertaken some original research in the matter; and with a view of exploiting the subject to its last analysis he has conferred with a number of experts, as also with the physicians mentioned as authorities by P. Ferreres, such as Doctors Icard and D'Halluin, the latter of whom is successor to Dr. Laborde, author of the "traction test," mentioned in our current article on the subject. Regarding this last mentioned experiment, Dr. Geniesse writes to us: "In some few points I disagree with Fr. Ferreres, for instance regarding the value of the tractions of the tongue. It is assuredly a good means to resuscitate a person in a state of apparent death, but the non-success of the experiment is not always an indication that death is the alternative, or that a person who does not respond to the stimulating effect of this method is beyond the power of reviving." Dr. Geniesse's translation will contain some notes and appendices in which these matters are further discussed. The articles have likewise been made accessible to theological and medical students in Italian and German translations.

THE DOLPHIN PRESS has undertaken the publication of a new magazine entitled CHURCH MUSIC. It is the outcome of the efforts we have hitherto made through THE ECCLESIASTICAL REVIEW and THE DOLPHIN to bring the undoubted wishes of the Sovereign Pontiff in the matter of Church Music reform, before our clergy and that class of Catholic laymen who, by their intelligent appreciation of a liturgical and truly devotional Church service, sustain and are able to influence the carrying out of the laws of the Church.

Hence we published not only numerous articles on the subject, setting forth *how the reform may be begun* and carried on, and *how the actual difficulties* in the way *may be neutralized;* but we also published a complete *Manual* to guide priests, organists, and choir leaders in all kinds of congregations, large or small. Owing to the misapprehensions of some on whose zealous interpretation and activity the fulfilment of the wishes of the Holy Father in this matter depend, we failed to make the desired impression upon many of our readers. Hence we resolved to take another way, that is, of a *continuous and sustained propaganda*, appealing to bishops and pastors and teachers, by a separate organ that would gather the best available material in Church music, and put it before those who wish to do what is right and commanded, at such moderate expense that no plea of inability could be justly advanced.

What urged us more and more to the publication of CHURCH MUSIC was the fact that THE ECCLESIASTICAL REVIEW could not be subscribed for by lay persons, and that THE DOLPHIN appealed too exclusively to friends of a general Christian culture to make it serviceable for organists and teachers unable to subscribe to a

high-class periodical like THE DOLPHIN for the mere sake of finding in its pages an occasional article on Church music.

What we thus advocate has been well expressed and without circumlocution in the urgent words which the Apostolic Delegate addresses to us on this matter and which serve us as an Introduction to our *Manual of Church Music*. The eminent representative of our Holy Father, who is in the counsel of those who would sincerely coöperate with our Chief Pastor in the "restoration of all things in Christ," writes: "Unfortunately the edict of our Sovereign Pontiff has been received by many in this country with misgivings as to the possibility of putting it into practice. What is the cause of the deplorable hesitation we witness in the banishment of profane music from our churches? . . . I am led to believe that the cause of this procrastination is to be found in the fact that our taste has been vitiated and our judgment led astray by the constant use, from our earliest years, of sensational profane music, and consequently we do not now fully realize the value of ecclesiastical music."

"It is a matter of the gravest importance," continues the Apostolic Delegate, 'and deserves our serious consideration. Here we have the command of the Supreme Pastor of the Church, emphatically given and binding in conscience bishops, priests, and people . . . Notwithstanding all this anxious care on the part of the authorities of the Church and the last fervent appeal of His Holiness, Pius X, as yet, comparatively speaking, very few are the pastors who have earnestly set themselves to work to correct a practice so vigorously condemned as derogatory to the sanctity of the House of God."

Superficial reasons advanced against prompt action in making the changes in our church choirs, by introducing the prescribed Church music, are all answered in our *Manual*, and will be continually dwelt on in the new periodical, which does not confine itself to theoretical and legislative exposition, but tells every organist, every choir leader, every teacher of boys or girls, every pastor who wishes to have congregational singing—which is much more edifying, inexpensive, and easy than the music in use at present—*how to do it* at every step.

Lest the new magazine should interfere with the activity of similar enterprises, such as the *Church Music Review*, which the veteran champion of reform in this field, Professor John Singenberger, began to publish last year, we have made arrangements to work with him in united activity. Our coördinated facilities for launching and prospering such a magazine are recognized to be greater than any isolated and individual efforts could make them, by reason of the preparatory work which THE ECCLESIASTICAL REVIEW in establishing THE DOLPHIN PRESS with its numerous channels for reaching the clergy and their helpers, has done during the past years. That same pioneer activity will be to our readers a guarantee that the best means of information will be placed at their disposal, if only they will *read*, and do the little that equity and a congenial Catholic spirit suggest to them in coöperation with us. The prospectus of CHURCH MUSIC together with a list of the eminent colaborers in our enterprise will be found in another part of this month's REVIEW. It will no doubt be of interest to our readers.

In a very interesting volume of unusual form are assembled the various congratulatory letters, and memorials addressed to Newman on the occasion of his elevation to the Cardinalate. Following each address is the reply of the new Prince of the Church. Making as they do an almost complete collection of what passed from and to public bodies in connection with his elevation, and dealing at times with subjects of special moment to the religious world at the present day, they form a quite important part of the Cardinal's work. The compilation is almost entirely Fr. Neville's.

The publishers (Longmans, Green, & Co.) request us to announce to our readers who may have their complete subscription edition of Newman's works, that a special edition of these *Addresses to Cardinal Newman and His Replies—1879–1881*, uniform with the subscription edition, has been prepared for, and will be sent to, them only. The binding of the edition for the general market is slightly different.

Our librarians and readers generally will be glad to learn that the Messrs. Benzigers expect to publish in December a special subscription edition of *Mores Catholici*,—in four volumes.

From one of our contemporaries we clip the following comment printed under the heading of *A Sound Franciscan Critic*: "In THE DOLPHIN for July and August there are two very able and judicious articles on Franciscan literature from the pen of Father Paschal Robinson, O.F.M. Few students of Franciscan literature, early or late, have so clear and complete a grasp of their subject as that possessed by this American Friar; and none surpass him in the cogency and directness of its expression. The articles are a lucid and transparently fair criticism of the present controversy respecting the historical merits of those famous Franciscan documents: the *Lives of St. Francis* by Celano, the *Legend of the Three Companions*, the *Life* by St. Bonaventure, and *The Mirror of Perfection*. The very thoroughness of the articles precludes quotation from them. Where all is so good it is impossible to pick and choose. We would advise those of our readers who are interested in Franciscan literature, and those who would know, briefly and clearly, just how it now stands, to read the articles for themselves."

Critics of some of the Jesuit Father Tyrrell's sayings in the October DOLPHIN under the title of "The Spirit of Christ," exhibit the usual intolerance and limitations in interpreting the thought of a mind that ventures to put his words in new forms regardless of the stereotyped expressions which often carry with them a faulty conception of things sanctioned by tradition. Tradition will always be, of course, a main source and criterion of truth, but that cannot be said of all traditions. The Pharisees of our Lord's day had many traditions for which they pleaded as though they were the sacred laws of Moses, and the Evangelists who record the facts and teachings of Christ's life (Matt. 15: 2–6; Mark 7: 3–13) tell us what He thought of this. In the same way the literal sense of revealed (written) truth is not the only nor necessarily the truer or more important sense which Christ, who taught mostly in parables, wished to convey. Where that literal sense is evident or defined by the Church, or necessarily implied in some associated doctrine of the Church, there no one will dispute it; but wherever else the object of the truth to be taught is reached more directly by a figurative interpretation, there it may be freely and preferably maintained.

The Philadelphia Catholic Truth Society, through its Secretary, the Rev. Nevin Fisher, has undertaken the republication of Dr. Edward Pace's *Modern Psychology and Catholic Education*. The pamphlet is of exceptional value to teachers and has just been issued as one of the *Educational Briefs* which the Superintendent of the Philadelphia Parish Schools sends to his teachers and others interested in educational work. Both pamphlets are from the DOLPHIN PRESS.

The familiar story of Catholic associate editors in non-Catholic literary enterprises being placed in a false position of responsibility repeats itself in the case of the new *Encyclopædia Ameri ana*. Father Wynne, S.J., finds it necessary to protest against the use of his name by book agents in behalf of the above-mentioned work. Unfortunately the effect of this whole system is to discredit not merely certain non-Catholic sources of information, but also the value of popular Catholic names as a guarantee of associate worth.

Few American priests have done better work in the field of theological science than Father Anthony Maas, S.J. His recent appointment to the editorial office of *The Mess nger* augurs added efficiency for that magazine which has steadily gained the esteem of Catholic readers by elevating the standard of its contents. Its departments under the heads of "The Chronicle" and "Science" are invaluable repertoires of practical and interesting information on subjects of politics, philosophy, art, letters, and general science. Father Maas will bring to it his wide and accurate knowledge of Biblical literature and a conservative disposition in the application of the canons of Scriptural criticism.

With the second issue of the *New York Review* the attractions of that magazine grow. The editors have found a way of utilizing good home talent; and this is likely to awaken new or dormant energies. The indications are that higher Catholic science will have more exponents than could have been anticipated in view of the supposedly limited circle of educated readers in America. *The American Catholic Quarterly*, *The Messenger*, *The Catholic University Bulletin*, *The Catholic World*, THE ECCLESIASTICAL REVIEW and THE DOLPHIN are appealing practically to the same circles of readers, and the names of writers found in any one of them may now be found in the others. With seven high-class magazines only slighty differentiated in their appeal to a predominant specialty or characteristic tendency, to which must be added the Catholic magazines published in the United Kingdom, education ought to advance amongst us with giant strides.

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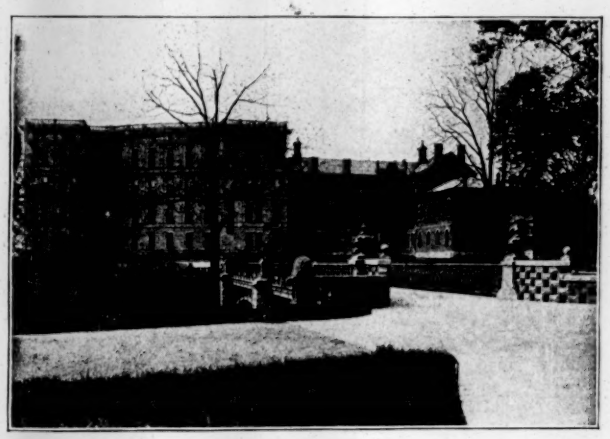

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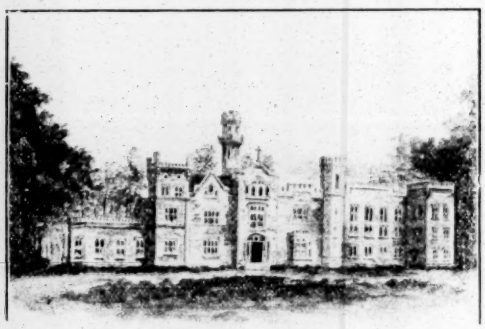

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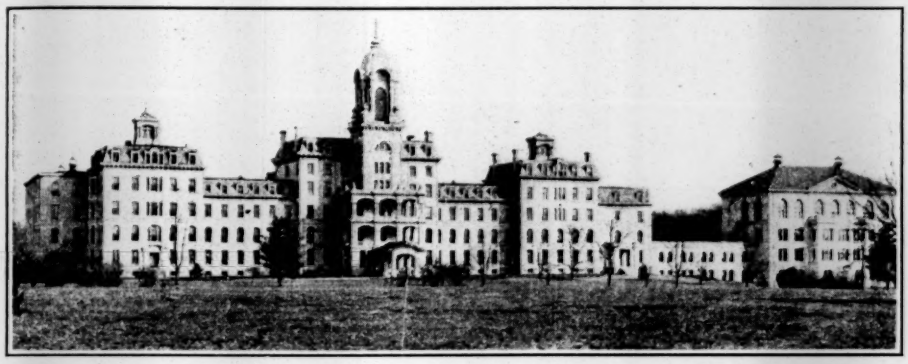

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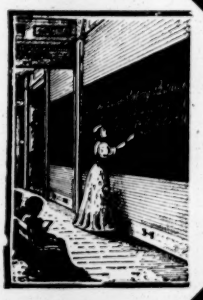

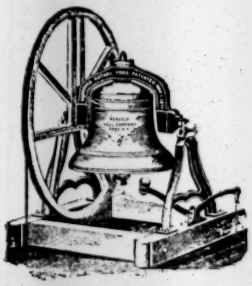

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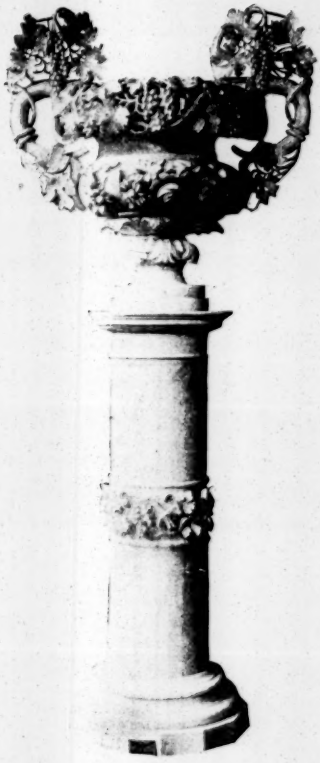

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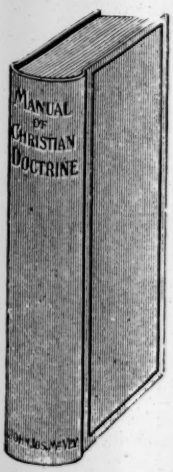

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